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ST. MARY'S COLLEGE BULLETIN



UNIVERSITY OF ILLINOIS


MAY 1 1914

THE HARBAUGH DEBATE



1914

ENTERED AS SECOND-CLASS MATTER OCTOBER 7, 1904, AT THE
POST-OFFICE AT ST. MARYS, KANSAS, UNDER ACT OF CONGRESS.



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THE HARBAUGH DEBATE



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A. M. D. G.

HARBAUGH DEBATE

by the

Philalethic Society, St. Mary's College, Kansas

College Hall, Feb. 21, 1914

at 7:45 p. m.

PROGRAM

OVERTURE, CALIF OF BAGDAD - - - BOIELDIEU - - - COLLEGE ORCHESTRA
Remarks by the Chairman - - - Paul D. Sullivan

DEBATE

"Resolved: That Primary Elections should take the place of National Conventions in selecting Candidates for the Presidency."

First Affirmative - - - - - Francis J. Miller
First Negative - - - - - Arthur P. Reilly

INTERMEZZO FROM CAVALLERIA RUSTICANA - P. MASCAGNI - COLLEGE ORCHESTRA

Second Affirmative - - - - - Edward F. Barry
Second Negative - - - - - J. Gerard Smith
Alternate Debaters - - - - - T. Ernest Larkin

- - - - - Frederic C. Armstrong
"LARBOARD WATCH" - - - - - PARKS - - - - - PHILAETHIC QUARTETTE
Frederic C. Armstrong, Lester A. Halloran, Edwin J. McGlinchy, Thomas A. Muleady

SPEECHES IN REBUTTAL

MEDLEY WALTZ-GOOD-BYE EVERYBODY - JEAN GILBEKT - COLLEGE ORCHESTRA

DECISION OF JUDGES

LU LU BAND MARCH - - - CH. C. SWEeley - - - COLLEGE ORCHESTRA

JUDGES

Brother Charles, Kansas City, Missouri; Mr. Joseph F. Keirnan, Kansas City, Missouri; Mr. P. A. McKenna, Kansas City, Missouri; Mr. W. E. Thomas, Kansas City, Missouri.

CONDITIONS OF DEBATE

The speeches must be original. Limit of first speeches, twelve minutes; rebuttals, three minutes. The decision is to be made not on the intrinsic merits of the question but on the merits of the speeches. In rendering their decision the Judges will take into consideration all that is required by a speech in debate—thought, delivery, general impression. The Judges will declare the winning side, and also the best speaker in the debate, the winner of the prize. The gold medal is awarded immediately after the debate.

PRIZE

The prize for the best debate is a Gold Medal founded in 1900, by Mr. Simon J. Harbaugh of St. Louis, Missouri.

Chairman's Speech

PAUL D. SULLIVAN

Honorable Judges, Ladies and Gentlemen:

Among the various questions of political significance which have presented themselves to the consideration of the people of this country during the last few years, there is one that has attracted a very noticeable interest. That particular question forms the subject of the debate this evening, "Resolved that primary elections should take the place of national conventions in selecting candidates for the Presidency."

In the year 1911, the first bill advocating the primary system of nominating Presidential candidates was introduced into Congress by Senator Cummins of Iowa. It was, however, through the platforms of the Progressive and Democratic parties in the Presidential campaign of 1912, that this method gained general recognition. Upon the advent of the Democrats into power, it was for a short time held in abeyance until on December 2, 1913, it came into prominence as one of President Wilson's recommendations in his first annual message to Congress.

The national convention system, on the other hand, has been in use by the different political parties since the year 1831 and is a method which arose from the various methods in vogue prior to that time. These were chiefly the Congressional, that is the choosing of a party candidate by members of Congress belonging to that party, and the caucus conducted by members of the state legislatures of the United States. With the organization of the national convention system, however, the caucus became a thing of the past.

The essential difference between the two methods, however, may be stated as this,—that the primary is one in which the people of a party choose their candidate directly, while in the convention this candidate is chosen by delegates who in turn are chosen by the people of a party.

In conclusion, I wish to express the hope on the part of the gentlemen concerned in the debate this evening that it may prove both interesting and enjoyable.

First Affirmative

FRANCIS J. MILLER

Honorable Judges, Reverend Members of the Faculty, Ladies and Gentlemen:

It would, indeed, be useless for me to eulogize the wonderful progress of this country during the past century and a half. It would be just as useless for me to recount the difficulties our fathers had to overcome in building this government and in protecting that which they had already completed. We are still a comparatively young nation, consequently it is necessary that we following in the footsteps of our forefathers protect our accomplishments of the past, root out any evils that might injure our true greatness and in their stead establish new, sound and ethical principles.

This evening we of the affirmative are advocating the abolition of an evil which, to say the least, is most unbecoming a democratic form of government. We are advocating the adoption of the new, solid and ethical

establishment. We maintain that primary elections should take the place of National Convention in nominating candidates for the Presidency. Honorable Judges, I would call your attention to the precise statement of the question. It specifies that National Conventions should be replaced by primaries as a means of choosing a presidential candidate. We therefore, are concerned here merely with the relative merits of the two methods. We hope to prove to you that a primary is preferable to a National Convention for selecting nominees and if so we can only conclude that the plan should be adopted in place of the method now in vogue.

The conventions have not been satisfactory. They are defective in their very foundation for they are not true representations of party strength. Moreover the manner of choosing delegates to conventions is faulty and we maintain that any procedure so characterized cannot long find life in a land that is to be ruled by the people. In its place we must inaugurate a system that will be a true representation of the people, a system in concord and harmony with our ideas of equality of rights.

As has been said before I object to the present method of selecting presidential candidates on account of the inequality of the basis of representation. We know that the states are represented in National Conventions according to their electoral vote. Such being the case, party strength has no influence whatsoever upon the size of the representation. Honorable Judges, I appeal to your sense of justice and inquire if the Republican party, say, is composed of Republican voters, is it logical or is it just that the Democratic state of Louisiana should have a larger representation in the National Conventions than a far greater number of Republican voters in the Republican State of Oregon? Let us consider the relative power of

the delegates themselves. Each delegate from the State of Michigan to the council of 1912 represented, it is supposed he represented, eleven thousand Republican voters. Each delegate from Mississippi represented two hundred and eighteen Republican voters. Now the votes of the several delegates are of equal value, therefore two hundred and eighteen voters of one state have as much power as eleven thousand of another in determining the nominations. The test is unfair. The support of party adherents is not valued as it should be valued. It is evident from this fact alone that conventions are not the proper form of officially choosing our candidates for the Presidency. But this is by no means their only fault for they overstep the confines of righteousness in their most vital principle—I refer to the manner of choosing the delegates.

We are aware that in the first place the district delegates are themselves politicians and frequently self appointed. They in turn select representatives to the state assembly where delegates to the National Convention are chosen. Then after these have gathered, the party leader is finally nominated. Now the party leader is, supposedly, the people's choice. But where and when have the people had the opportunity of voicing their sentiments or choosing their favorite? The nominations we have seen are removed four degrees from the people and in the words of Calhoun: "the further the convention is removed from the people the more certainly the control over it will be placed in the hands of the interested few and when removed three or four degrees, as has been shown, it will be where appointment is by state convention, the power of the people will cease and the seekers of executive favor will become supreme." The validity of the argument is evident. Our own experience acknowledges the fulfillment of the prophecy. The appointment

is by state convention, at any rate there is not the people's stamp of approval attached to the vote of the delegate. If the people have no choice in nominating a candidate, what, pray, is the sense in permitting them to vote even at the election for they are then limited in the selection practically to one of two men neither of whom may be their favorite. But if the people can express a preference and can vote at the election why are they not permitted to vote at the nominations and they themselves determine who shall be the nominees.

I do not believe there is a plausible contradiction to this truth. It is the manner in which the people should nominate that is today agitating the mind of the public. But can you conceive a more desirable plan of expressing the people's wishes than that by which the people themselves directly voice their sentiments? This, Ladies and Gentlemen, is what we mean by a primary. "It is a device enabling voters to come into closer touch with the candidates." The names of the aspirants are presented to the people. At an election on a specific date the people themselves in the same way they nominate their other officers vote for the man they wish to support for the Presidency. It merely means the placing in the hands of the entire populace a right which heretofore has been enjoyed by so few. It is a system giving each and every man a voice in the government. This, friends, is a true representation of the people.

And after all is this not also the spirit of equality? If we are to boast of a government by the people it is necessary that every citizen eligible have a vote; that every vote be counted, and that every vote counted be of the same value. This is our idea of equality of rights. This, and this alone, will eliminate unjust control of nominations; for delegates may sometimes be in-

fluenced by unworthy motives but the entire populace, never. If we but keep before our minds the fact that the nominee of a party should be the choice of the party as a whole and not merely of the party leaders we can readily understand that the people and not the select few should nominate the candidates. If we realize this fact we must grant the necessity of a primary in place of a national convention; for a primary is a method whereby every man has a vote in the selection, while in a national convention the choice is by a few delegates.

We know that today there are many forms of the primary. We do not hold the many forms advocated to be as perfect as they might be. We realize a worthy plan is going to cause difficulties before completed. But we do hold it to be a system built on a solid foundation; the underlying principle is perfect and we must admit that a little attention can make it a most valuable and effective plan. It is not my duty, nor is it my intention to uphold any one of the many forms of the primary that are being presented to the public for approval. The question we are discussing is general in this regard for it specifies no particular phase of the primary method. It is the principle we should consider or in other words should the people voting directly nominate their candidates.

And the people are right in demanding legislation that will give them this power, for the President is the executive of the land, his authority is far-reaching, the welfare of this entire country depends directly on his honor and wisdom. Therefore every precaution should be taken in selecting a proper official for such an office. But if the people wish to know positively that the most capable man is being selected for that exalted position they cannot trust the nomination to the hands of delegates but

AFFIRMATIVE



FRANCIS J. MILLER
Kansas



EDWARD F. BARRY
Tennessee

must themselves determine who shall be the nominee. Nor is the performance of this task beyond the capabilities of the people. If they can elect, they can nominate. Before a man is seriously considered for the Presidency his qualifications are well known to the public. There is no office more visible to the sight of everyone than the highest office, "with the result that in no other phase of political activity is the average voter better qualified than he is to choose candidates for the Presidency."

Honorable Judges, I have attempted to show you the necessity of an alteration in the mode of choosing Presidential candidates. I have attempted to prove to you that the national conventions are faulty in their very foundation, so grievously faulty that they are most undesirable. I have attempted to show you an admirable plan of rectifying the evils: a system whereby every man shall have a vote in the selection, a system showing the true spirit of equality, a system built on a solid foundation—a primary.

First Negative

ARTHUR P. REILLY

A nation wide cry is going up in this country today demanding that the power of the people be increased in the affairs of our government. Such demands are not to be overlooked, in fact they are almost essential to a Democratic form of government. Consequently every proposition that at first sight seems to open a path leading to the end, is seized upon by the people. It is to such

a condition of the public mind that we can attribute the popularity, which the proposal for Presidential Primaries seems to have gained. But we must be careful to give the Convention system a just hearing and not be swept on to a conclusion on the question, because of this popular sentiment.

President Wilson stated this proposal to Congress but in the vaguest and most undefined way. He gave not even the slightest hint for a way in which Congress should take this matter into consideration. By no means do I intend to criticize President Wilson's message. But I do want you to recognize that, in the first place, the Nomination of Presidential candidates by Primaries is a theory, a theory without an authoritative reading—at least as a nation wide question. In the second place it is a radical change, not a change in part but a change in whole. Not a change only in the form of choosing the Presidential Nominee, but its effects would be felt throughout our entire political and national life.

On the other hand we of the Negative are upholding an established system, a system used since 1832. So we must be granted this point. Everything is in our favor in the beginning of this debate. The Convention is good until the Affirmative prove it otherwise. Just as a case in one of our courts, a man is innocent until he is proven guilty. We can grant them all the arguments they may bring up even to say that their points for the Primaries are just as good as ours for the Convention. But are we going to change from the Convention system to the Primaries if the merits of both are equal? For the novelty of it are we going to undertake the expense, the labors and most of all the uncertainty of the change? But we can grant that the people would do such an improbable thing, and the debate would be in our favor. Because

all the points that we can presume are in our favor from the fact that we are upholding the established active system. With such a basis the Affirmative must show that their proposed plan be vitally necessary or not at all. They must prove the Primaries not only as good as the Convention or the least bit better, but overwhelmingly better.

The Convention as we have it today is the evolved result of years of practice and experience. From the Chairman's words on this system you will see that the National Convention never was a theory or a radical change. It is part of our National life. It has grown and increased with the growth and increase of the country. Our progress and advance to power, the extension of our activities stand as a living proof that the men at the head of our Government have filled the wants and needs of the people. How have these men come to us? How have they been selected for our approval? The Convention has given them to us.

Therefore is it wrong for us to say that since the Convention is effective, it has expressed the will of the people? True it is expressed through representatives, but our entire government is representative. The people of this country are wise, they see that with such a vast population spread over such a vast territory, it is absolutely impossible to have each and every individual holding the same common political view, the same common standard, and having the same share in the affairs of government. This is possible for a small community, it may be possible for an entire state, but for the United States—impossible.

As the question reads they propose an entire change of Convention—a change that is radical in every way. It is not a question whether we shall be lead on by its

abuses to discard the Convention or whether we shall be made to believe that because of its abuses it is no longer capable of expressing the will of the people. They must be very careful to draw the line distinguishing the Convention system from the Convention abuses. We could grant them that there are abuses in the Convention, but they must argue from the abuses of it to the total disuse. And that is not all. They must not only argue from the abuses of the Convention to the total disuse of it, but they must argue their Presidential Primaries as a substitute. They must prove that the Primaries have not these abuses, cannot have them, are not open to other abuses and last of all not only equal to the Convention system but surely superior to it.

The Presidential Nomination is the important event in our political life. And our Democratic government is our popular boast. We say from these two facts that the Convention must be Democratic. For would the people who make Democracy their boast permit their important political event to be carried on in a form which is not Democratic? Certainly not. We can claim for the Convention that it must be Democratic or the people would not have put up with it for the 80 years as they have done.

But a Presidential Primary would not be Democratic. In the Primaries no restriction would be made on the number of men allowed to run for the Nomination. Thus we might have two or three men run in Maine, two or three more in Oregon, the same number in California and Florida, ten or twelve in New York, Ohio, Illinois, Kansas, and so on throughout the entire country. If a restriction should be made, the Primaries would cease at once to be Democratic and I would have to argue no further. But perhaps a petition signed, say, by 15,000 people would

NEGATIVE



ARTHUR P. REILLY
Illinois



J. GERARD SMITH
Illinois

be demanded of a candidate. This would be no hindrance. 15,000 signatures could be easily obtained even if they had to come from a certain number of different states. So in any case there would be a quite a number of candidates. This would split the total vote. No one candidate could possibly have a majority. The greater the number of candidates, the smaller would be the majority required to nominate. Thus we might have a man win out with as low as 25 per cent of the total country vote. The people would have to accept this candidate. They would have a minority candidate forced upon them. I have said that the Primaries would not be Democratic. Now I ask you honestly and candidly, is it not impossible when the Primaries by their very nature force a minority candidate upon the people?

I bring this one point up to show that there is at least one point on which the Affirmative cannot be on a par with us of the Negative. And I repeat we could grant every one of their arguments to be equal to ours and still they would not have succeeded in their efforts. I need prove nothing for the Conventions. The Convention is with us. The Convention is in active service. My object is to impress upon you that since the proposed plan for Presidential Primaries is a theory and a radical change, the Affirmative must prove conclusively, without the shadow of a doubt, that their plan is sure and nothing but sure in its effects.

But why you ask must the Affirmative prove their plan to be so nearly perfect? For this reason. A radical change from any established active system is at all times a risk. A radical change on such a subject as we have before us tonight holds not only risks but serious and dangerous ones. Tonight we deal with the very heart, the very life blood of our politics, and our politics make

our nation what it is today. Are we going to cast aside a method that has filled its purpose well and risk bringing our nation into danger? Are we going to cast aside that grand old form of nominating in Convention and turn to the Presidential Primaries with their host of hidden possibilities?

Second Affirmative.

EDWARD F. BARRY.

Honorable Judges, Reverend Members of the Faculty, Ladies and Gentlemen:

Thus far we have confined our attack on the Convention to its organization, prescribing the primary as the solution of the difficulties that have met us in this limited consideration. I turn to another phase of the matter. I must dwell for a few moments on the procedure of the Convention with the view of urging the Primary upon you in consequence of the abuses that have been heaped upon us by this body after convening for deliberation. We are to review a situation that has become proverbial as a blot on American democracy and I deem it well that you fix in your minds that noble sentiment of independence voiced for you and for me, namely, "a decent regard for the opinions of mankind." Let it be the balance by which you weigh the weight of these words.

Why are you and every sober-minded American citizen so incensed at the accounts that have come down to you of the procedure of the Convention? Because to its mem-

bers you have looked for a calm, serious deliberation on the merits of one who aspires to the most exalted and influential office of this nation and they have betrayed your trust. When? In practically every Convention of the last fifty years or more. How? That brings us to the important part of our consideration.

The first condemnation we have to level at the Convention is that it has violated that principle by which we demand of all public servants an honest and faithful discharge of their duties. Men whom you have delegated as your representatives have made their votes, yes your votes, subservient to private gain. They have met the greatest encouragement of this practice in the inherent evil of "boss" rule. There is not a state in this Union that is not infected by the unscrupulous political "boss"; in the National Convention he is at the height of his success. By the influence which he possesses in his respective state he has swayed many a nomination, holding out to the delegate a promise of later recompense, perhaps by money itself, but as is more often attested by its equivalent in political office. Let me recall just one instance in support of my assertion. I refer to a nineteen hundred and eight National Convention when the postmaster of a Southwestern state was assured of reappointment on the condition that he throw the votes of his delegates to a certain candidate for Presidential nomination. This is an example of what has been going on in our Conventions. By no authority whatever can we tolerate the political "boss," and yet the unselfish efforts of half a century have been unable to overcome him.

A second fault that we must include in our attack on the procedure of the Convention is the danger that we have been subjected to by the evil of the "deadlock." When the members of this assembly have balloted for

hours, days and perhaps weeks without result, they are too ready in their inclination to withdraw their votes in favor of the man who comes forward as the "dark-horse." They may have given him no mature consideration or he may even be one whom the party has formally rejected as a candidate, and yet just to satisfy the feeling of the delegate that he is not giving in to the opposite faction, this man is thrust upon you as a Presidential nominee. This is a danger in every National Convention, a danger that was narrowly averted in the Democratic Convention of nineteen hundred and twelve. It is a danger that must be destroyed in defense of the future of this government.

The evils that we have seen are injurious enough in themselves, but what are we to think when they are encouraged by the riotous spirit accompanying them. The memories of the late Baltimore and Chicago Conventions are too fresh to call for new emphasis here. Men that have risen with the salvation of the country at heart have been jeered to their seats because they were not in league with the hirelings of the gallery; they have been the unheard victims of ribaldry. We, we the people have been deprived of salutary advice by these "gallery displays."

What do we propose to do? What do we ordinarily do under such circumstances? A half a century has been wasted in waiting for the reformation of the Convention. The truth is that it is worse today than ever. There is no law to compel it to reform; whether it is to reform or not has been left to the determination of a few of its leaders. When an institution has retarded our democracy as long as this, hampered our principles, and defied our efforts to reform it, tear it down, aye tear it down in the spirit of patriotism.

But what shall replace it? The only substitute that entirely destroys the National Nominating Convention is the Primary by which you vote directly for your candidate. It shall have the pillar of its strength just where the Convention is weakest. The Convention is an irresponsible body, subject in its procedure to no law; it exists merely as a "creature of usage." The only check placed upon its actions was public condemnation, and this, our last and only resort, it has refused to heed. But the Primary shall be under government jurisdiction accountable for its progress to penal authority. On a legalized day the elections shall be held in every state, thus rendering it a uniform measure. Your vote shall be cast under the protection of the law. No longer need you fear that you will be misrepresented by the delegate, that he will bargain for your vote, that he will throw discretion to the winds and thrust upon you an inefficient man. No, you have risen to a realization of what your President means to you. You are to nominate your President. He shall be a man of the people, not of the few.

Now in introducing the Primary we do not intend to leave the party without its platform. All that we have maintained is that a National Convention should be abolished as a means of nominating the Presidential candidate, just so far as it deals with the personal issue for which it is now convened. This is expressly stated in the question itself. But, we propose, as President Wilson has suggested, that the formulation of the platform be left to a National Convention to be called after the candidate has been chosen in the Primary. Let it be composed of your Senators, Congressmen, National Committeemen and the successful candidate himself. Certainly the task could fall into no abler hands.

Gentlemen, you have no consequences to fear in pledg-

ing yourselves to the Primary. The Primary offered you today is a success wrought by the master-minds of statesmanship. Let us rise by it in the might born of a just rebellion. Too long have we been idle; there has been no satisfaction bred of our indifference. Gentlemen, you must recognize in our admonition this evening the spirit of a century ago, a reverberation of the sentiments of Jefferson and Lincoln, beyond this the consciousness of a duty. We will not refuse the Primary for the few defects it may embrace, but welcome it as a God-sent deliverance from the shame and injustice of half a century or more.

Second Negative

J. GERARD SMITH

Honorable Judges, Reverend Members of the Faculty, Ladies and Gentlemen:

The subject under consideration tonight has been outlined by the other gentlemen on debate. My colleague has proven that the affirmative must show the Presidential Primary to be vitally necessary and at the same time absolutely sure in its results. If they do not prove it necessary, why should we consider it further? On the other hand if they do prove that some remedy is desirable, we are willing to show that the primary would not be feasible even though it were considered as a possible substitute for the convention.

In the first place, honorable judges, the Presidential primary is not in harmony with our present repre-

sentative form of government. The reason that we have a representative form of government is because the majority of the people have a better vehicle to express the popular will. Demagogues and political idols rant about the Presidential primary as being the best mode of accomplishing the will of the people. And some few of the people, including my opponents, believe them. But it is only because they do not realize that they have in the convention system the only possible method of best expressing their will.

Under the primary, plurality nominations would be encouraged. Far from restricting the number of candidates for nomination, the primary would promote the campaigns of office seekers and politicians. You all know or it is evident to you on suggestion that there are political leaders and idols. These men would set themselves up as candidates for the Presidency. Each man has a certain following that will vote for him, come what may. Now it is certain that there would be such men under the primary system, who, to further their avarice or ambition, would do this. We will put these political factions down in modest figures. For instance suppose there were twenty such parties. Now the man who is nominated, by a plurality vote of course, has nineteen other parties against him. Do you see what this would mean, gentlemen? It would mean that only about one twentieth of the people of the United States desired that particular man for this high office. This is evidently unfair since that candidate would be the choice of only a few, while the great majority would be against him.

A man will yield when there is a majority against him but when there is merely a plurality, one is justified in maintaining one's own opinions. What would be the result of the Presidential primary under this plurality

vote? Surely it would not tend to weld a closer bond of union between the States. On the contrary the present harmony would be disturbed and the outcome unknown.

So you see, Ladies and Gentlemen, why the people have a better method of expressing the public will in that very convention of which our opponents would deprive them. No such results as these could occur under the convention system. The men nominated by the National convention are nominated by a majority of one-half in the Republican Convention and two-thirds in the Democratic Convention. A majority is certainly the best expression of the popular will. And that is what we have in the convention system.

To become more practical, what would be the cost of these primaries? All the burden falls on the taxpayer. He has to support the expenses necessary to the preservation of the polls. Together with the burden that the taxpayer has to carry there is another loss sustained by the candidate himself. His campaign tours would have to be extended so that he could reach the voters and make himself known to them. This would put the man of moderate income out of the race. It would be a so called gentleman's campaign.

Gentlemen, our opponents bring up the charge of graft against the convention. Now a man who is naturally dishonest runs a risk in one case why should he not in another? But there will be less opportunity they say. Less opportunity! If a man has made up his mind to be victorious by fair means or foul he will seek out any opportunity and no power under Heaven can stop him. We find graft in nearly every human organization. Our aim is to minimize dishonesty. Why can't we eradicate the doubtful graft from the convention without bringing the primary into the question at all. For indeed the

primary has as many occasions for unfairness as the convention ever had. But our opponents ask where is the occasion?

Here it is, Honorable Judges, the primary gives one party the opportunity to nullify the intent of the other. For instance, supposing party A is divided into two factions. The first faction fears that the candidate of the second faction will be nominated. They can run in as many candidates as they please. Consequently the people have more candidates to choose from. Now all these candidates will have a certain number of votes cast for them.

Do you see how these votes will subtract from those of the candidate of faction two? If one party can cripple the candidate of another, is not that graft, honorable judges?

There is one more point that I would like to mention before I close my debate. Namely, the foolishness of giving so much power to a largely disinterested public. You probably know that a great part of the voters of the United States do not exercise the privilege they have of choosing a candidate for Presidency. I will venture to say that over two-thirds of those who do vote do not vote intelligently. Now the rest of the seemingly intellectual men are frequently deceived by ranting orators or else they have no knowledge of the political situation. So you see that we have a minimum number of men who intelligently exercise their political power. Now if competent delegates represented those men who had not the knowledge of the political situation, we would undoubtedly have a candidate who was best qualified for office. Partizanship and sectional spirit could place the poorest qualified man in office. That would be the natural result in giving such power to the public.

Honorable Judges, we have shown that the Presidential primary is unnecessary. First, because the convention is good in itself (if evils exist they are the outgrowths of a better system than the primaries). Secondly, the convention has attained its object in giving a democratic form of nomination to the people. Thirdly, because other and better substitutes than the primary may be proposed. We may grant for a moment that there are evils in the convention, yet there are none that cannot be removed by various remedies other than that of the primary. I have endeavored to show you that the primary cannot in itself be a possible substitute for the convention. First, because it is not in harmony with our present representative form of government. Secondly, because the primary promotes plurality nominations and entails enormous expense on the taxpayer and candidate. Lastly, because the primary gives one party the power to nullify the intent of another, and consequently causes party bitterness and internal dissension. Here I will close in the hope that you, Honorable Judges, will consider these opinions in favor of the convention as favorably as did its original founders when they adopted the present system as one best suited for the good of the people and of the country.

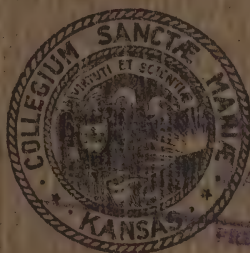


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*The Jesuit "Ratio Studiorum" in Popular Literature.
The Value of a Training in Catholic Philosophy.*



DE ILLINOIS
MAR 7 1914
PRESIDENT'S OFFICE

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The Jesuit "Ratio Studiorum" in Popular Literature^{*}

Rev. Thomas Hughes, S. J.

So conspicuous and wide-reaching an educational subject as the Jesuit system or method of studies might well demand for its treatment some of the generous latitude known to writers of a former age. The amplitude of proportions which characterized their gigantic tomes, oftentimes with a thousand folio pages devoted to a single topic, suggests a disparaging reflection on the modest limits with which the fecundity of writers nowadays, or perhaps the patience of readers, seems to be satisfied. A few hours reading on the part of a busy multitude,—this is the extent and scope of what is set before the writer of a book by his editor or publisher, who aims at meeting the popular tastes. It may be added though, for the credit of our day, that these conditions of paying homage to the popular tastes were, no doubt, always the same. Be that as it may, I have no other explanation to offer for having attempted recently to give a rational account of the Educational System of the Jesuits in a small book of three hundred pages.

Fortunately, under the constraint of their pent-up feelings relief comes to authors from the side of other editors, who ask for explanations, and present difficulties which, they say, the readers of their reviews would be happy to see answered. Altogether the correct discharge of their editorial functions seems a true exercise of Christian benignity, when they invite authors to disburden themselves in flowing print on the transient page of their periodicals. It is owing to this Christian curiosity on the part of the editors of *The Catholic World* that I undertake to say a few words on the Jesuit system of education. But the few words confine themselves to so limited a space that I think their import likewise must be confined to one thing. Hence, I will just point out what kind of a place it is that has been allotted in popular literature to the Jesuit system, known as the **Ratio Studiorum**.

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Any subject that is very grave and deep, just like one that is too plain and homely, is for the generality of men much improved by being reflected through other men's minds. For the deeper subjects busy and distracted men have neither time nor thought sufficient; just as, in homely trivialities, honest and candid minds cannot, for the life of them, see any colors to show such subjects off. Hence the charm of the literary profession in the eyes of all the world, from the effort of the daily news-sheet, which endeavors to dress up the vulgar doings of a city in a guise unknown to mortal sight up to the exhaustive summary of a political situation, or the analysis of a great literary work, which a reviewer will project into an article, as upon a screen, with a distinctness and comprehensiveness not to be found if one traveled around the world for it. Such being the interests attaching to reflected lights, we may look at the Jesuit **Ratio Studiorum**, as it stands projected in the current literature of what is called pedagogics.

Happily for the relish of the popular appetite some literary productions which would not be at all interesting are not to be found in the market. I refer to those views of the subject which are true—though it is quite possible, that, for the present stage of information prevailing about Jesuit affairs, even what is true might not be wanting in the charm of novelty. Just now the learned world is handling with some amazement the genuine article itself, as far as an educational system can be rendered into print, in the **Monumenta Germaniae Paedagogica**, a monumental work published by a pedagogical society in Berlin, and thus far devoting one volume out of every three to the **Ratio Studiorum** of the Society of Jesus with the prospect of observing the same proportions for a good while to come.

Other views exhibit the right admixture to pique the popular taste. They are partly true and partly false. Much of what is current in English has hit this happy mean in the art of composition, though the authors or translators seem innocent of all discernment as to what is true and what is false, or indeed what it is they are talking about. Still, let them rejoice inasmuch as not all that they have said is wrong. It is only when a scribe, degenerating to a taste for unmitigated foreignism translates in all their purity and simplicity certain French or German productions that he offers to the normal scholars of these truth-loving countries of ours, and to pedagogical inquirers generally, a dish which I must characterize as

not merely savoring of the native mendacity of the originals, but as consisting of that spice alone. Yet even these specimens of the bookmaker's art are sometimes set off by the honesty of the normal scholars themselves; who, learning their daily lessons in these worthy translations, and having repeated them duly, go a little farther and turn to ask some Jesuit; "Why don't the Jesuits teach pupils to think profoundly? Why don't they prepare students for original inquiry? How is it your system does not require the study of history, geography, mathematics, English? Why do you practice espionage, and keep young men in close conventual bondage? etc." Questions like these show a bent for original inquiry; they are an augury that some day, in spite of their present education, the questioners may come to think profoundly; and that they discern already in the spring-time of their life the possibility of some kernel of truth having once been encased in the husks which text-books, and scribes and translators, and pedagogists have been serving up as food.

Thus much, at the very outset, appears to the most casual observer that no theory of education which pretends to survey the evolution and condition of modern pedagogies is at liberty to ignore the Jesuit **Ratio Studiorum**. In the development of its subject, and in the actual form which education bears to-day, pedagogy recognises that the system of liberal education represented by the schools of the Jesuits, both lower and higher, has been an integral and indispensable element. A great science pedagogy has become; a trifle bigger, I am inclined to believe, than its brief gives it warrant to be; and in given conditions, which may or may not be verified there is reason to fear a sudden collapse or a slow decline. But as far as it means something substantial and satisfactory, something distinct from the hazy theories of would be psychologists and half-developed social economists—even phrenologists and sanitary house-building commissioners seem to come under the hospitable roof of what is styled modern pedagogies—it is a science that traces the subject of education onwards from the revival of studies at the Renaissance. At that period education received more than one check, particularly in Germany, from the disorganizing spirit of the Reformation. Then it followed a line of evolution for a couple of centuries, when there was little to represent liberal culture in the greater part of Europe except the Jesuit system, or such programmes as were professedly or silently derivations of the **Ratio**; when Prot-

estant England and Holland, no less than the Catholic countries, translated and used Jesuit textbooks, whether the authorship was acknowledged or not; and for this reason it may be that many modern pedagogical histories slip over those centuries, as if no education existed till the present century dawned. Finally, in the present age, after many a political manoeuvre and convulsion, education is found to be a matter of concern to politicians, chambers, platforms, and committees; and no less so than the levying of an army. It is precisely this aspect of the question which has placed the fortunate science of pedagogies on its highest level of prestige and influence. For education means now the levying and commanding of a social army, brought under control in childhood, and snatched from every other grasp, be it that of domestic reverence and control, or religious teaching and formation. It means, too, the working of a vast machinery of dependency, which was never at hand ready for the statesman's touch until he commanded the patronage of well-paid posts, and plenty of them, an army of pedagogical positions, the name and numbering whereof, not to mention the reckoning of taxes and moneys which must go to the account of that budget, have made the ministry of public instruction one of the great bureaus of the day. This last point is the very key of the actual situation. No one who desires to form a correct estimate of the value, dignity, meaning of so many scientific excrecences, theories, experiments and what not, which figure in the world of what is called education or pedagogies, will ever view them under the right light unless he projects this cash value properly—let him disembarass himself of all notions of philanthropy and take the cash value. Without it nearly all the rest would lose their lustre, their light, and, alas! their life; and the science of pedagogy would come down to its just and proper dimensions. Now, it is within these just limits that the Jesuit system stands conspicuous. After being seen to have inaugurated the new era at the time of the Reformation, and to have given the direction to liberal education during two and a half centuries, it is commonly recognized in this the latest age of the Revolution to be exhibiting still a type of liberal culture, which the Society of Jesus itself has never belied, and which other institutions, though opposed in religious beliefs, find it necessary to maintain or to recover, if they are to uphold the purposes of their existence.

There is no difficulty in apprehending what is meant by a liberal education as distinguished from that other kind with which it is

contrasted—the utilitarian. Utility, in the matter of pedagogies, keeps its eye upon the immediate practical use to which information can be put; it regards, not personal and mental formation as its immediate scope, but information which it acquires and accumulates. The object and aim, therefore, of utilitarianism in education is not the power of knowing, the power of understanding, the power of grouping facts and reasoning from them, wherein alone the saying is true that “knowledge is power,” but it is the knowledge of facts, as far as such knowledge may be of proximate service. Mechanical training is utilitarian; language courses that look to the immediate employment of the tongues acquired are utilitarian; any direct apprenticeship, whether the material treated be manual or mental, is utilitarian, for in such case the object which shapes the course and determines its measure is the immediate attainment of a livelihood. On the contrary, a liberal system of education regards first and foremost the training of the mind, the drawing out of the faculties, the cultivation of the imagination, the improvement of the memory in many and diverse fields of thought, correctness and consistency in continued processes of reasoning and judgment—all this with the persistent leavening of the moral character by so many means, which this varied and general culture places in the hands of the vigilant and diligent educator, is included in the idea of a liberal education, which distributes its influences throughout the whole mind, memory, and will of the subject under formation. This is culture. Utilitarian training is not culture; for it merely takes the living subject and shapes him to fill a place, an occupation, and office as one would shape a joint for a machine. So paramount is the dignity of this liberal culture, which takes the living subject first and develops him for what is in him, until, once formed with a mind well balanced all around, he will take his capacities with him wherever he goes, and will make his worth felt whatever place he fills, that utilitarians, to pass off their own systems, find it necessary to make them pose as liberal, or, failing in that, to confound all ideas of a liberal education. Some of them, more candid, admit their principles broadly, and state plainly: What we want nowadays is just the machine, neither more or less; that is, the man who can do one thing, and do that excellently well—turn a rivet, round a pin-head, work a lever, for ten mortal hours every day of his all too mortal life.

The Utilitarian system does not concern us here. Every one ac-

knowledges that the *Ratio Studiorum* has stood before the world as a method of higher liberal culture, not as a theory but as a **working plan** in practical, extensive, nay, universal operation. A theory underlies it; but it does not put forward the theory. Men intensely practical, whom people generally credit with knowing what they are about, and who have known perfectly well the principles they worked up, have cared as little from the first as perhaps they do to-day for drawing out theoretic views, and devising conceits on psychology or human evolution, when it is a question, not of philosophy but of the gravest interests of business. They have not been adventurers in fields unknown, when, numbering themselves thousands of professors, they have been cultivating hundreds of thousands of Christian youths. Nor have they ever seen much need of committing their principles to print for the general world, when no one else could apply those principles in their own way, and when their way was that of men themselves the living embodiment in cast of thought, character, and life of the very theory they put in practice. Hence that written code of practical bearings called the **Ratio Studiorum** is to be regarded as a commentary on something vital behind it; on principles of life, on customs, on the animated action and the corporate formation of the men whose method is but indicated by it. If there are many more things, consigned to print than the directive code just referred to, such documents, for instance, as the **Monumenta Germaniae Pedagogica** so amply reproduces from Germany alone, they, too, are only memorials and commentaries bearing on an actual pedagogical life behind and outside of them. To the eye of a stranger, who sees the literature and does not discern the life, they will convey as little intelligence as would the chart of a city which consisted, like some Western towns on the prairies, not of houses, streets, and commerce, but of names posted up, of a designation assigned to a city yet to be—if indeed ever to be; which indeed is an exact description of so many plans, programmes, and conceits now burdening pedagogical literature.

Is this a novel idea, that of a code which is but an active working commentary on a vigorous life behind, that is to apply the code? The idea is not new in the Institute of the Society of Jesus, and I doubt whether it is novel elsewhere. There is a little book called **The Spiritual Exercises of St. Ignatius**—not any of those works in circulation going by that name, but the genuine little book itself. There would be no use in anybody's thumbing that; it would be

simply unintelligible, except in the hands for which it is meant. It lays down no theory. It is a note-book commenting on a process which is supposed to be going on. The text of that commentary is the process; it is personal "exercise;" and the book annotates that personal practice—nothing more. This idea of a process going on, of a system which is first alive and only then finds some expression in legislation, is quite familiar to the members of every teaching order in the church, and indeed, to borrow a higher illustration, is familiar to the church itself. The Christian life and organization were complete in substance before inspired documents were written. In every teaching order, likewise, there is first a family identity and working energy, which in proportion as it is intrinsic and congenital, is unmistakable and incommunicable. We may discern the same to a limited extent in other great educational corporations like the old universities; one has been able to give what another could not, a cast of thought, a manner of life quite distinct from any catalogued number of courses which respectively they might profess. But, owing to their loose personal formation, the individuals of such faculties having been imperfectly influenced, and certainly not at all formed, by any one type of pedagogical character, the results in the education imparted have been proportionately indistinct and unpronounced. With regard to a very recent conception of educational institutions, as being the mere outcome of money foundations, multiple courses, manifold edifices covering a campus, without any means whatever of cultivating a special yield of professorial product, such a plan excludes the very possibility of an individuality in the institution and leaves only an emporium of assorted information, which you can buy in one place or another indifferently.

Let me carry out the idea farther, by inquiring whether the want of an individuality is much of a loss? Well, in the first place, if it leaves, as I have just said, only what you can buy anywhere else in the market, so far it reduces, or leaves the institution condemned to the common vulgar level of being nobody in particular—just one of a general crowd. But, secondly, in the history of eminent institutions, it is quite evident that the special individual character has been the making of them, such as they were. Even in the material world of commerce and industry this holds as a rule. The stamp impressed on work executed has been, not infrequently, the whole secret of success and renown. One might think that, in building ships for an identical work with splendid models before them it ought to be

difficult for first-class firms to diverge from the splendid type which has proved successful; whereas it appears that the docks of London, Liverpool, Glasgow, Belfast, turning out the Atlantic liner for the very same work, cannot take off another's characteristics. In short, all this means nothing else than a particular accumulation of judicious information, special traditions, competent experience, and that body of conditions, indefinable, which makes a business no less than a profession.

How much more is all this true of the multitude of indefinable mental and moral influences that go to form, not a single teacher merely but a school—an order of teachers, operating in the natural and supernatural spheres together, and that upon the most capacious and impressionable of subjects—the youthful mind and heart! And, if this is possible, as it is, nothing could testify more fully to its actuality, and to the intense vitality of its working energy, than that one system, first resident in the teachers themselves, then finding expression in a written code, should be found good in varied conditions of life, consistent in changing circumstances, and practicable all over the world. This bears witness, not only to a marked individuality of the live system in operation, but to the correctness of the essential principles adopted, which alone can be applicable in diverse places, times, and nations.

In the Jesuit system, the liberal development contemplated may be viewed either in its full and entire conception, or in that degree of execution which is the very least expression of its idea. Taken in its full import, the system begins with the ultimate object in view, those professions which terminate the courses. They are Theology, Law, Medicine. It locates them, legislating fully and minutely for theology, since the faculty in this department is to be made up exclusively of Jesuit professors. Then it descends to the general formation, prior to these professional departments, and it legislates for all the philosophical and natural sciences, with dialectics opening the door thereto. Finally, it comes down to the curriculum preparing the young minds for the main and manly sciences; this curriculum is that of Rhetoric, Belles-Lettres, and the grammatical studies so well known in the literary colleges.

If a commercial life rather than a professional one is to be prepared for, it is supposed, nevertheless, that such a life will not be without a sufficiency of prospective opportunities to admit of turning to ac-

count the intellectual capital stored up. The system not only does not anticipate the sinking of intellectual acquirements in a total want of opportunities, but the General, Acquaviva, expressly stated that he considered the Society defrauded of the end it had in view if ecclesiastics did not go forth to their ministry, and lay students into their own walks of life, qualified with a sufficiency of literary culture. *

This statement brings us to the other idea, that which I have called the least practical expression of what the system undertakes to do; that is, the humanities, rhetoric, and, if possible, a tincture of sound philosophical principles. As to this literary curriculum, I have discussed elsewhere the merits of a classical education as the vehicle of higher culture, and I have no space to review that matter now. * * It will be observed here that, under the pressure of modern life, what the *Ratio* contemplates as the smallest measure of its liberal development is, in the large majority of local cases, the utmost it has room to effect. It has, in a lesser degree, been so always. Comparatively few out of many reach the higher courses set before them; and so the largest amount of the pedagogical activity of the order has been devoted to the preparatory curriculum of polite letters and rhetoric, with a brief training in logic and philosophy besides.

In the literature which the outside world has expended on the Jesuit system of studies there is to be noticed what Bacon would call a "deficiency," or with more piquancy, a "peccant humor." Indeed, there is more than one such. In the first place, learned folks ignore the entire main body of the system, the philosophical and natural sciences, and the sacred and learned professions. Yet these take up three-fifths of the document called the *Ratio Studiorum*. In the second place, critics profess to go by this printed document, ignoring completely the whole vital system of traditions, customs, manner of administration—which, of course, no one of this class of pedagogical authorities knows anything about, for there is no reason to believe that they ever saw the inside of a Jesuit college in their life, if indeed they ever made the acquaintance of a Jesuit. In the third place, they do not find in the said document what is expressly written there, as, for instance, the legislation about the vernacular, mathe-

* Loyola, and the Educational System of the Jesuits. Chapter 3, "The Intellectual Scope and Method proposed," page 83.

* * Loyola, chapter 16.

matics, history, geography, etc. In the last place, they have never read the document they quote.

If there is anything a live system challenges it is contact with itself, and inspection of its working. Active people, even if not aggressive, do not care to be read of as if they were pre-Reformation in date, or even pre-Revolution; still less, when the very existence of the Society of Jesus is a triumph over the Revolution, which in its first throes doomed the order to extinction, as the primary condition of its own evolution; least of all do they expect to be run away from by a school of "original investigation" and "profound thought." Mr. Henry Barnard as far back as June, 1858, expostulated with the readers of the *American Journal of Education*, in connection with Von Raumer, whom he was translating for an article on "The Jesuits and their Schools." He spoke in this wise: "The past as well as the present organization of the Jesuits—the course of instruction, methods of teaching and discipline, are worthy of profound study by teachers and educators who would profit by the experience of wise and learned men." And again: "The schools of the Jesuits are not merely an institution of the past. They are now in successful operation in this, as well as in nearly every country in Europe." Then, animadverting on his own authority, Von Raumer, he continues: "The only way in our country and in this age to 'put down' schools, which have their roots in the past and which have been matured, after profound study, by men who have made teaching the profession of their life from a sense of religious duty, is to multiply institutions of a better quality, and bring them within the reach of poor but talented children." * This bit of American common sense does not prevent them all, and himself among them, from flying to a document instead of living facts; nor do they even so much as that, which is to their credit, for no one of them could understand the document if he read it, but they hurry off for the threadbare materials supplied by a fanatic like Von Raumer, or by K. A. Schmid's *Encyclopaedie*; and, in a foot-note, they jot down the *Ratio Studiorum* as a "source." In latter years the chancellor of a university has plied his pedagogic profession by a striking piece of originality—he has found a new field, even our Gallic neighbors, and has translated Gabriel Compayre! Imagine the profundity of educational thought which a German investigator has not satisfied!

* Pp, 285, 228

There remain other "sources" of this kind for new investigators to draw on. Meanwhile, there is no pedagogical book-maker in the English language who may be excepted from this literary category, of being a servile parasite at the table of encyclopaedias, or sources more exceptional still. They all repeat, like scholars learning the same lesson; and no wonder they agree. And their normal scholars who learn their daily pedagogic lesson have to repeat the same thing. I notice it is a charge made against the Jesuit method that scholars, not being taught "to think profoundly" had nothing to do but to "repeat what was taught them."

There is Mr. Quick, a well-meaning Englishman. The Appleton International Education Series republished in 1890 an old book of his, called **Educational Reformers**. The first of the eleven essays which that somewhat slight book contains is on the schools of the Jesuits. The list of his authorities are the same as usual, the **Ratio**, of course, included; but his real authorities are apparently Schmid's **Encyclopaedie** and Henry Barnard's **German Teachers**, with some pleasant quotations which probably he took himself from Father Sacchini. Now, Mr. Quick, who was still alive in 1890, tells the story of his old book when recommitting it to a new edition; and he does not think he can better the performance by recasting it. It appears that not this first essay alone, but all the other ten, describing as many systems, were the outcome of a twelve-months' investigation by a busy man! He says candidly that the feat he had then performed was like a perilous descent he made once down the Gemmi Pass: "I did a risky thing without knowing it. My path came into view little by little as I went on. All else was hid from me by a thick mist of ignorance.....I turned out essays within a year.....I have not attempted a **complete** account of anybody or anything," etc. With this confession in the author's preface, we have the following appreciation in the introduction by the editor of the series, Mr. W. T. Harris: "I have called this book of Mr. Quick the most valuable history of education in our mother-tongue, fit only to be compared with Karl Von Raumer's **Geschichte der Paedagogik** for its presentation of essentials and for the sanity of its verdicts." I have nothing to say against the sanity of Mr. Harris' verdict. There is no other production in English a whit better than Mr. Quick's, and the allusion to Von Raumer is felicitous.

That is a brisk little skirmish which Dr. Fernand Butel indulges in, by way of preface to a recent book on the old Jesuit college of

St. Yves, in Brittany. The author touches on that "universal prejudice which has made the name of Jesuit synonymous with ambitious knavery." He says he has investigated the origin of this notion so circulated, and he expresses the results of his examination in the words of the Comte de Maistre. "Error," observes the count, "is like counterfeit money; knaves coin it and honest folks circulate it." Butel goes on: "Interest creates the calumny, and ignorance propagates it. Ask, for instance, the first enemy of the Jesuits you meet, Have they done you any harm? None. Do you know them? Guess not; never met one of them! Then what do you find fault with? Why, what do you mean, sir? Every one is against them, don't you see? There must be something in it!" To appreciate this striking attitude of the liberal French voter for a century back, one need not go to France. Independent investigators of this type and original thinkers of this stamp may be met with elsewhere. Still, I think the French infidel deserves the palm. Here is a Jansenist, or a scion of Jansenist stock, who has written lately—M. Drevon. In the history of a municipal college at Bayonne he devotes nearly a hundred pages to certain issues between the Jesuits and the people of that town, the cradle of Jansenism. The vilification and vituperation which, from a literary point of view, make a sheer waste of whatever history might be in the question, reminds one of nothing so much as a shallow surf splashing endlessly in a dreary wash on the wet sands. Some people like the occupation; but it is a little dreary. Well, his literary genius does rise now and then to the lofty critical thought that his readers may possibly not take vilification from Jansenistic archives to be necessarily true, and that even denunciations of the Jesuits may require a little verification. Accordingly, he refers in various foot-notes to "**Pieces justificatives**" at the end of the bulky volume. Turning over to these critical justifications, what does one find? The identical Jansenistic archives of which the text was a translation—repetitions of his text, his text repetitions of them! This is a sublime conception of history. The book bids for a translation from some pedagogic scribe. And so the comedy goes round.

To conclude: Philosophy is no more in the universities. It does not pretend to be. The faculties called philosophical begin by telling stories of what philosophers have said, and they end by telling stories. There is a thing here alongside of philosophy, or instead of it, which pretends to be a science of pedagogy. Whatever science

is meant by that term has been elsewhere for a very long while. But, under its name, a comedy holds the magisterial platform, and makes exhibition of conceits or ignorance, of indolence or incompetence. And a blooming normal scholarship sits below—I do not know whether it is admiring; maybe, it is thinking profoundly; perhaps it is investigating with originality; but all that appears to the profane eye is that it repeats by rote. And the repetition circulates, till it must be true.

The Value of a Training in Catholic Philosophy^{*}

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It is hardly necessary to emphasize the importance of a thorough study of philosophy in these days of ours in which the philosophic term and idea are so frequently abused. The word "philosophy" itself is constantly heard falling from the lips of those who use it to signify thereby any system of inquiry or method of study whatsoever, as seen in the phrase, the philosophy of hygiene or of public amusements; and as for the genuine idea of philosophy, it is quite largely applied to any forcible or impressive explanation of any subject ranging from vocal expression or elocution to that of anaesthetics or the kindergarten. These examples of abuse of the term and notion are not cited to disparage the usefulness of the topics mentioned; but only to prove that the name philosophy has been misapplied to a theory or a process of application that is in no way deserving of such a title and dignity.

For a right presentation, then, of our subject, it is first of all demanded that philosophy, the proper word suited to the proper idea, be clearly explained. The benefits of its training can be easily seen from the field of its subject matter and from the impression or seal it stamps upon the human faculties and character. Philosophy in its correct definition is styled the "scientific knowledge of things through their last causes." The elements of this definition are evidently three, namely, the "knowledge" which is of science, and therefore certain by means of demonstration to the faculty of natural reason; secondly, the "object" of this knowledge which embraces "all things" falling within the scope of reason's inquiry; and finally, the intimate nature and extent of reason's investigations, pushing, as it does, even to the origin and end of things. Thus we see upon a first glance at philosophy in her abstract description that she is given

^{*} Read before the Catholic Educational Association, Pittsburg, Penn., June, 1912. Reprinted by permission.

chief place in the hierarchy of natural sciences in virtue of the pre-eminence of reason in her service and the magnificent realm of knowledge it is hers to command. Dwelling still on this general prospect only of the science, it is plainly to be seen that her view reaches out to the first principles of certitude and the study of noble and spiritual substances; that she scans the material universe of which she reports and certifies the origin, secrets and laws; nay, that she lifts her gaze to God Himself, Creator and Provider over all. What a royal kingdom of knowledge for a science to possess! Truly, one that founds the claim, and inures to the title of "Divine Philosophy."

Let it not seem far-fetched in kindred thought—although the distance of time covered is long indeed, if I invite you to contemplate the first philosopher at his work, which was not task, in the world's early day. Behold him in Adam, the first man, with the dews of creation fresh upon him, ushered upon the scene that was his to view and enjoy as it was to be no other's. "He had seen his Maker, the Creator and Ruler of the Universe; had spoken with Him, had seen the origin of the world in its meaning; he had observed the gradations of things; he had noted in mind the nature of the heavenly bodies, the things of the air, the beasts of the earth, the finny tribes of the sea; he had remarked the permanence, the constancy, the swiftness of some; the birth, death, sudden change and sluggishness of others. Nothing was hidden from him as the man with whom God Himself deigned to converse." Alas for us that Adam should have dissipated the grand heritage of his knowledge and left us portionless save for the legacy of intellect and its inherent powers. Yet must we humbly admit the fact: Adam and his infused philosophy are of the past; study and training are the essential conditions of its acquisition today.

The story of Catholic philosophy, as such, embodies the history of intellectual truths wheresoever found in religions so-called and philosophies before Christ and of their appropriation by Christ's Church. That Church, to quote a learned scholar, "has gathered in from age to age, the harvest of a hundred philosophies; and those who seemed most antagonistic she has forced, when the due time came, to yield up for her service the good that was in them." In this way we come to understand what is meant by the body of Catholic philosophy and can describe to our satisfaction how it represents philosophy before Christ sifted and purged of error, founded in

Christianity, and strengthened, compacted and shielded by Christian faith. So that whatsoever truth was proved such in a Plato or an Aristotle, whenever white rays of truth illumined the mind of a St. Augustine or a St. Thomas or the schoolmen or theologians, all that has gone into the body of Catholic teaching. Some of these truths are certain and absolute, essentially so; some are more certain, some less certain, some only probable; yet they all from a system of organized principles which are stored away in the treasure-house of philosophy for the instruction and education of her student.

It is of this body of ordered truths that our subject treats. And we ask concerning it: What is the value attaching to its study? For a first reply to the question, a brief survey of the field or outlook of philosophy is sufficient answer. It is true, indeed, that knowledge in itself does not imply formal training; and consequently subjects of study would not of themselves signify development. Yet where they are essentially noble, broadening, elevating as in philosophy, they cannot fail to shape and temper the faculties for good. Take for instance the solemn truths of "God's existence," "His purpose in creation," "His providence" that stretches over the material world and mankind. Can the mind of man dwell on such themes and refuse the sublime lesson to grow in reverence for his Maker? Or again, let man but consider himself and the living mechanism of his existence in the interlacing bonds of flesh and spirit and he will find his mind and will subdued with wonder and humility in the face of the wisdom that fashioned him. These lofty subjects are only some few of the many that philosophy embraces; yet they serve to show how the human mind is illumined and exalted by the atmosphere and sublimity they create.

The training value of philosophy in its direct bearing upon the human faculties is seen first in the facility and correctness which it gives to what is called the good sense of man, and afterwards, in the development which it imparts to the superior faculties or powers of the soul. Good sense is that natural and innate judgment of individual man which may be likened to a sort of rational instinct in him, answering to the need of ordinary occasions where a practical opinion or decision is to be delivered upon matter of everyday life. This faculty is helped and perfected by philosophy in many ways. Thus, it is confirmed and reinforced by the strength coming from the reasoning mind in its habits of judgment and argument; and again,

it is wonderfully enlarged and improved by the common sense of others, since the judgment of fellow-men is ever bound to affect us in our individual acts.

Moreover, this same good sense is heightened and perfected by the faculty of intellect as a reflective faculty, a truth that is clear from the habits of common sense in man when compared with the exercise of the mere animal instinct that guides the birds of the air and the beasts of the field in their actions, as we may term them, of animal sense.

Passing from this power of good sense, improved and regulated by the aids of common sense and intellect, we come to reason as the faculty of acquiring human knowledge. The advantage that accrues to this faculty in its intrinsic nature from the study of philosophy cannot be over-estimated. The area of philosophic matter is vast in each of the treatises of logic, metaphysics and ethics; it comprises not only the formal theses or truths demonstrated, but corollary or sequel truths, questions, topics and ideas. The mind is exercised in many ways upon this immense and various field of knowledge. It must examine and weigh the terms and concepts; it must separate the precious from the cheap, it must choose and reject; it must prove the truth and convict the untruth. Any such mental culture is bound to bear result in good time and this result will be two-fold. It will be found first in the larger mass of knowledge acquired of things; secondly, in the penetrating force so gained for mastering further knowledge. In a word, reason will be trained to greater breadth and capacity of knowledge and will realize new and quickened intelligence in herself; she will increase in storage force and in the energy of potential. Of the former results no one can doubt who considers for a moment the performance of reason. Moreover, if there were any need, we might discuss the bearing of mind upon mind and reason upon reason—a potent influence in the training of many classed together, where mutual play and attrition of intellect exerts a stimulating and refining effect. But we must be content with the bare mention of this fact here and now.

So far we may be said to have weighed the training value of philosophy upon the ordinary mind, apart from any consideration of previous training in purely academic studies. If we turn now to the man of college antecedents who has received a classical education, this value assumes a higher worth and importance. For philosophy means to him the logical crowning of his other lower studies; it signi-

fies for him the fulfillment of their undertaking and task. Merely to reflect upon their scope is to realize the very reason and necessity of the study of philosophy, seeing that they were intended to develop certain faculties in preparation for the afterwork of philosophy in adding what should be wanting, and combining all into one harmonious whole. This fact is illustrated from the nature of the classical studies and literature in themselves. In the acquiring of language the memory is trained by grammar, history and other elementary instructions. And as these studies progress memory is still further developed and rendered exact, ready and tenacious. In due course of advance the imagination is cultivated and is enriched and chastened in the study of poetry and the humanities. But it is to be observed that only with the study of rhetoric is reason made the formal faculty of attention. And even here, in rhetoric, reason only indirectly obtains recognition. But with philosophy memory, the mimic faculty, and imagination, a vagrant power, yield precedence to reason, the queen-faculty, which is to rule them both and combine their energies to orderly purpose and execution. Who that has benefited in any way by philosophy can deny her the credit of this wholesome influence upon their student-lives?

There is, however, another and greater boon conferred by philosophy upon her student-follower. It is that of the moral benefit to character which results from her training. It is to be remarked that the period of youth in the student of philosophy is usually that of the full flush and bloom of manhood; he is instinct with curiosity; he chafes under control, he feels the throb of passion in his heart. It is the time when, of all others, he stands in need of discipline in mind and heart. He is plastic, but only in the hands of truth. If he can only see the truth, there is in him the generous spirit to embrace her and her conclusions. At this critical moment philosophy is at hand; she leads him to the truth and defines it to his eager mind; she analyzes the principles that lie at the base of things in general, and of human life in particular; she reasons sweetly, she persuades convincingly, and abiding conquest of self follows. Is it too much to claim that philosophy in the issue of such triumph has become a very mistress of intellectual and moral life?

Up to the present we have viewed the benefits of philosophy as the crowning study of the college curriculum. It has, however, a further service in regard to the student as a member of society. No matter what his calling or profession may prove in the outcome, he

will be a member of the domestic fold, a unit in family life, perhaps the father of a family with corresponding rights and obligations. Therefore, to know and understand the nature of that society of the hearth is a prerequisite to his future station and its demands upon him. Outside and beyond the family, however, the educated man will adopt some particular employment and the follow some calling in the world of work. Perhaps he will be a man of letters and science, or attach himself to the law. Or as a writer become either an historian, or a poet, or he may assume the mantle of an orator. In the development of each of these separate roles philosophy has her part by laying the foundation on which he is to build, if he would deserve well of art and science.

Let us reckon first with the man of science and letters to whom no fragment of knowledge can come amiss. Above all he should be truly learned in the sense that he should know the fundamental truths and principles that govern his relations to God, himself, and his fellowman. He should know the connection of cause and effect, the nature and destined aim of his different faculties. Otherwise the product of his pen will be lacking in sound logic and effectual conclusions. He may write much and on many topics; but, without a groundwork of philosophy, his output will have no depth and cannot prove lasting. Especially is this criticism true of the scientific man with whom logic in her rigid exactness must always prevail, as is evident in any advance of mathematics or natural science. It need hardly be added that without a breadth of view on the one hand and logical balance on the other, the scientific man will hardly go free of that intolerance of spirit which is the reproach of science in its ultra-devotion.

If we turn now to the lawyer we shall find that philosophy is no less the basis of his ultimate equipment and success. To be skilled exponent of the law, he should know the origin of law and the intent and application of civil statutes. This science in its turn supposes the knowledge of conscience, of society, and of the natural law. And in default of this natural outfit of his profession, the legal mind will be at best a literal interpreter, a mind fettered to the written code; but cannot give the law its liberal application, nor prove an arbiter of justice in spirit and in truth.

We have mentioned also the field of history as one demanding a preparation of philosophic study. This truth is so evident that the most passing thought given to the subject entails conviction. The

true record of history should not be a mere tissue of barren, isolated facts; it should carry with it the reasons, the causes, the circumstances leading to those facts and their impression and influence upon the age in which they happen. No event or series of events can be without influences upon mankind; it is inevitable that they reflect something of the sentiment and temper of the human character of their day. Now in order to fix with certainty the motives and purposes that inspired them, the writer of history must discern the relation of cause and effect. More than that, he must be able to reason upon the nature of the times from the character of its men and their deeds. Yet, can any truth be more apparent than that this office is the function of the philosopher who is weighing the premises and drawing their pent-up conclusions. It may be, also, that the historian is engaged in the study of a great and leading character of his day. If such be the case, he must have in hand an intimate grasp of the elements that work in his subject as the springs of his purpose and action. He cannot summarize the man without sounding his faculties in their depth and bearings. This is only to state in other words that the individual is measured by the faculties of his mind and heart. It is the same fixed rule that governs the study of nations and the national spirit which is theirs. The principle of cause and effect must apply equally to nation as to individual. Like causes and motives, kindred purposes and principles prevail, as with individuals, so among peoples and nations themselves. And what, let me ask, is all this mental outfit involved but that of the philosopher, the seeker after wisdom, who has already studied and mastered the abstract principles of truth.

Finally, the poet and orator must be grounded upon the foundation of philosophy. For without truth in his mind and heart the poet and the orator are dealing with empty words, "and vacant chaff well-meant for grain." The beautiful, which is naught else but truth in her radiance, can never shine in verse unless it flow from the imagination of the poet. Neither can eloquence speed from the lips of the speaker who has not felt truth glow in his heart and touched his lips with the living coal of her fire. And since this is so, both poet and orator must ever be beggars at the door of philosophy, who dispenses to each the dole of truth which they would share with others.

There remains yet to be considered another phase of Catholic philosophy which plays an important part in her training. This is the

feature of method employed in lecture and repetition in the classes of philosophy. First of all, the aim of the professor is to insure a clear understanding in the statement of the set truth to be demonstrated. To accomplish this purpose, it is expressed in a thesis consisting of one or more propositions each word of which has been chosen for its studied and exact meaning. The lecture or prelection of the professor deals with this thesis after the following manner: The wording of the terms is rehearsed and explained; the "state of the question," that is, the opinions of the class author and adversaries are briefly yet concretely exposed; then the argument or proof is given, either direct or indirect as the case may be. Here again, however, is further need of distinction affecting the thesis in its compelling power of conviction which, as must be seen, depends entirely upon the character of the proof establishing it in one degree or other of certainty or as a merely tenable opinion. Accordingly it is the practice from the very announcement of the thesis to declare its convincing note or character by stating that it is defended as certain, and in what degree or as probable or more probable.

In due time when the treatment of the thesis is concluded, usually on the succeeding day, a repetition on the succeeding day, a repetition is exacted by the professor. This exercise is conducted at the discretion of him who presides either by pointed questions on the subject-matter, or by presenting objections against the positive doctrine to be defended, or by calling for a review in summary of the whole question. The result is that the thesis or truth is thoroughly examined, weighed, and sifted anew, and that not only positively in itself but also on the negative side by dissipating all its difficulties. But although this treatment might appear quite sufficient, it does not full satisfy the demands of our method. There is a more formal exercise than that of repetition which is called the "defense" or "circle" and is held several times during the week. It consists of a disputation in which one student designated as the defender proposes and maintains a thesis against two others who ply him with objections framed in syllogistic form. Its importance can be best understood from the fact that it is the final view taken of the matter during time of classes and because the student defending is tried and put to his mettle before his fellows who on their own behalf look to him for a solid and capable defence. If there be an appearance of excessive formality in all this method, it is nevertheless justified by the results obtained. For it is impossible to follow

such a process of mental discipline without improving the mind in two particulars. The first gain consists in an alertness and vigor of concentration which arouses the intellect against mistaken sense or interpretation in argument coming from an opponent. The second benefit is corollary to this and marks that which goes by the name of the acutely trained and logical mind. It is that skill or dialectic quality which comes into view in the rapid pass of question and answer, of objection and reply, ever recurring in the "circle" or disputation and which in its display of mental thrust and parry may well be styled the sword-play of the intellect. Much more might be said in praise of the method here cited that prevails in our schools. Thus for instance we might set forth the profit of a course in philosophy that is taught, technically at least in Latin, the language of that science. One might also extol the constant use of the syllogism as the philosophic form of argument by excellence. These subjects, however, would take us beyond the limits of our time and paper and are besides well deserving in themselves of separate and formal treatment.

Turning from the aspect of philosophy in its bearing on the individual mind, we may recognize its value in a greater field, namely, that of society at large. There is a twofold relation existing between philosophy and the society of men that we call the state or nation. One subsists through the prevailing system of education derived from philosophy; the other is the outcome of the great truths philosophy proposes in her schools. Both of these subjects are of momentous importance.

No one can gainsay the influence of a right education on a people. In its intellectual, moral and last state of material well-being society or the state is what its education makes it. Let only that education be balanced and orderly; then order and truth will secure progress in letters, in justice and in national prosperity. But when the system of education is ill-assorted and unregulated, either among the masses or among the lettered, there can be no looked-for product of learning or lofty honor or consistent growth. This is the plain lesson of history; and history is philosophy teaching by example. But whether education be considered in reference to the ranks of the people or to the leaders who might be expected to impart the tone of their right principles to others, it should conform to the condition of the class in question and should entertain due regard for the grade of each separate human

faculty. By this statement I mean that education, to be definite and at the same time proportionate, should not be outside or above the rank of the educated, and should not allow the faculty of sense to be arrogated above the intellectual, nor the latter to dominate to the prejudice of the moral. There is, as Cardinal Newman pertinently informs us a close union of the various sciences: "They have multiplied bearings on one another, and an internal sympathy and admonish or rather demand comparison and adjustment. They complete, correct and balance each other." To this pregnant remark we might add that in the same science of philosophy different treatises fulfil great purposes of education and that psychology in its analyses of the various intellectual faculties and their workings and respective importance, teaches how one should subserve and transcend another in essential character. How naturally, then, it follows that according to the age and condition and nature of the faculty the study or subject must be chosen in order to bring about the cultivation at one time of memory, at another of judgment, now again of reason, and finally of the will. It is in this seed of truth that we find the refutation of any electivism in its application to early education and of vocational education in college studies.

Speaking of numerous studies pursued at random and a gathering of subjects chosen at will without regard to definite purpose either in particular or in combination the great Balmes calls such an education a sort of small encyclopaedia. And, going on to compare the really educated world that was disappearing in Spain sixty years ago with that which followed it he drew the lesson of the parallel in a passage which must be deemed invaluable in any discussion of the question:

"Solidity of principles and clearness of vision marked the men of the old school; while change and uncertainty were the striking features of the new. The former were ruled by religious convictions and moral truths; the latter by natural interests, the rage for a tinsel refinement, and a leaning for progress but a progress vague and general that they were unable to define. The first named stood for a method of reason rigid though dry (in its calculations); their fellows cultivated a formal elegance of style that was altogether wanting in exactness. The old order did not understand the new society; the newcomers would not understand the men of the earlier day. They were two peoples who had pitched tent in the same country but who spoke different languages. They came in fact from

very opposite countries and journeyed towards regions no less remote from each other. Happy they who could understand the tongues of these respective peoples, and converse with them on an even footing; for they would prove not only interpreters but mediators between them.

Such is the statement of comparative results in education under two systems, the one of which was limited, harmonized, balanced in its parts and chosen with utmost discretion; the other, a motley mass of instructions without cohesion or mutual relation. Need we wonder that in the analysis of the causes that produce so startling and alarming a difference of character, the master-mind of Balmes laid bare the truth in unsparing terms: "Those," said he, "who belonged to the old school possessed principles eternally true; the men of the modern school were captivated by the spirit of the century. How then was it possible for them to come to any understanding or agreement seeing that compromise was impossible where there was question of truth, and the world could not stop in her headlong advance."

In this last inference of the noted philosopher and critic we find allusion made to the "eternal principles" that helped in the formation of the seasoned character. This weighty thought is the concluding one of this paper in behalf of a training in Catholic philosophy.

The influence of a sane and wholesome body of truths, such as that presented by our courses of philosophy, is in itself strengthening and elevating on civil society. The mere fact of existing truths that are objective and absolute, stable and eternal, guarantees the welfare of society by reason of the reverence they challenge and inculcate. Now it is the function of a philosophy, such as ours, to present these doctrines; and when they take root, society is found firmly established, well-knit and prosperous. On the other hand, when these principles are lacking, the fabric of the state is brittle in piece and joint. Hence false theories in philosophy and so-called new principles of reason in that science work incalculable harm, sapping by their doubts the standards of truth and replacing them by false and fictitious values. The systems of Pragmatism and Socialism are striking examples of this evil current today. Yet subversive of order and reverence, as they are, they furnish the dangerous spectacle of a propaganda of doctrine in one of the largest universities in the land.

Therefore the plea for Catholic philosophy is something more than an appeal to Catholic spirit and loyalty in behalf of a doctrine that is deemed correct; it is a reasoned argument for the truth and her preservation at the risk and peril of disorder and revolution in society herself. Perhaps this note of warning may seem the breath of idle prophecy to many. In that event it would be well to remember that the French Revolution with its crimes and excesses was not the work of a day but was conceived long before in that iniquity of logic, the Cartesian Doubt. In fact every social uprising may be said to pass through a three-fold stage of development. There is first the period of conception in which some finespun theory with catchword title plants in minds its pretense of regenerating truth. Time passes and a philosophic system has been evolved with its principles of flagrant injustice at variance with the truth; it is the monster delivered to the light of day. The third stage, which we would fain avert, is that in which the evil, grown a lion, stalks into the open to lay waste and ravage.

It is the part of Catholic educators as sober minded men and sound teachers to minister to the mind of society suffering with disease. This we should do within our measure and degree by preventing any further sowing of the dragon's teeth on the part of youth in the land. And to this end so desirable and necessary, what better means' at hand than frequent thought on our present subject; the solid advantages of a training in those principles which are as unshaken as God Himself, as Eternal as His Holy Truth, and which render the science to which they belong an everlasting one, *Philosophia perennis*.

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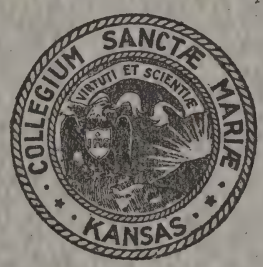
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OCTOBER 1913

ST. MARY'S COLLEGE BULLETIN



COMMENCEMENT NUMBER



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FORTY-FOURTH ANNUAL COMMENCEMENT

ST. MARY'S COLLEGE

WEDNESDAY EVENING, JUNE 18th, 1913

THE RT. REV. JOHN WARD, D. D., PRESIDING

PROGRAMME

Overture - - Home Sweet Home the World Over - - Lampe
College Orchestra

Note: The composer describes the manner in which it is played in different countries, as follows: 1—Air, 2—Germany, 3—Spain, 4—Russia, 5—Italy, 6—Scotland, 7—Hungary, 8—China, 9—Ireland, 10—America.

Class Poem - - - Hugh R. Ganey, A. B.
Bachelor's Oration - - Thurber M. Smith, A. B.
Valedictory - - - Charles A. Ricker, A. B.
Aubade Printaniere - - - - Lacombe
College Orchestra

Conferring of Degrees

Address to the Graduates

Rev. Michael P. Dowling, S. J. - Kansas City, Missouri

Asphodel Waltz - - - Hildreth
College Orchestra

Award of Gold Medals

Yale Varsity March - - - Johnston
College Orchestra

Baccalaureate Sermon

REV. FRANCIS X. REILLY, S. J.

The purpose of the exercises that mark the close of the school-year is apt to get scant consideration and to be somewhat obscured by the influx of a host of other thoughts that crowd in upon the mind at this time. Preoccupation owing to the examinations and fond dreams of home, so absorb your waking hours that any attempt to focus your attention upon the object of commencement week may seem largely in vain. Commencement week is not a mere formality. Its real significance is made to appeal to those who are more vitally concerned, owing in great part to the reflections that have forced themselves upon the mind during the long, long days that seemed as though they would never pass. It may not be too much to expect, nor presumptuous to hope to leave quite a distinct impression of this occasion, as the thoughts that flit across the mind at the close of school or school-life tend to make it unusually receptive and the heart more than ordinarily susceptible. For many of you, even though you have not finished your course this is in reality your commencement. In a few weeks you will stand on your merits and have to make your way by the knowledge and power you have acquired. Your lot will lie among men and you will be judged by their standard. The success you meet, the place you will attain in their world will be in proportion to the efforts you make to live up to the ideals held out to you here, and to your adherence to the principles that have been instilled into your hearts.

Life is built upon principles, and principles are great truths, deduced from the life-history of mankind. They are the heritage of the ages. A truth grasped is a perennial possession, valuable in proportion to its scope and the hold we have upon it. You may find that your ideals are too high for this work-a-day world, and your principles too many or too complex. The hour of disillusionment may be distant, but it is none the less real, and you will find that on life's sea you will have to chart your individual course. With the coming months you will have to readjust your youthful calculations and begin to set about making your own plan of life. Were I to try to crystallize in one short sentence the whole of the homely

wisdom of the world with regard to the conduct of life, or if I were giving a bit of advice to a friend of mine upon his entry into man's estate, I could say nothing more pointed, nothing more comprehensive, nothing more sensible than this: Know what you want, do as other people do and then you will be nearly always right.

This word of canny human wisdom points the lesson of personal responsibility and forces upon you the conviction that your chance of success in the life-contest before you, depends to a greater degree than you know, upon single-hearted endeavor. If this is to be well directed, and with a fair chance of attaining its object, you must know what you want in terms of your individual equipment; that is, you must have a more or less comprehensive grasp of your powers, likes, desires, ambitions and limitations, together with a knowledge of the means at your disposal. As a knowledge of one's constitution is often a better safeguard against the ravages of disease than robust health, so familiarity with our limitations is in most cases a greater pledge of success than brilliant talents. This much, at least, is quite essential, if you are not to be left to the sport of chance and the whim of circumstance. It is or should be the main result of your years of study, for if you do not know yourselves, the odds that you know aught else, are heavy against you. Knowledge of self and knowledge of what you want are largely one. You are in the main what you wish; for achievement is measured by the set of the will. Once the end is determined, desires grow in intensity and definiteness as the powers mature, means of attainment multiply, obstacles vanish, opposition melts, sympathizers and friends grow in number, and all the world is at the service of a capable young man; for he knows what he wants and has the good sense to use the best and most efficient means in the prosecution of his aim. To know what you want, is, then, of prime importance.

Were you as wise today as you will be some years hence, you would not be quite so self-sufficient. Youth, however, is a season of bright hopes and fair illusions and is brought to a better mind only by contact with the rough experiences of life. To save the valuable time that is usually spent in gleaning this knowledge is the part of real wisdom. In a word, the difficulty that confronts you would be easy of solution, if you could be quite certain of the assistance of someone who could and was willing to point out to you that for which you are best fitted and in which you will inevitably succeed. You must not for a moment shut your eyes to

the fact that your individual careers mean more to you than they can be anyone else; that no one can feel about them as you do; that ultimately it makes little difference to anyone but yourselves what becomes of you. You alone are the interested parties. Still you cannot afford to ignore the chances that are open to you in certain quarters, of obtaining the guidance to which you have every claim. The question now is, to whom shall you go?

Some, whom you might be inclined to consult, are narrow and selfish enough not to care to be bothered with you and your problems. They, as they say, have cleaved their own path, and as they are just a trifle jealous of you, because of the advantages that have fallen to your lot, they are quite willing to allow you to make the most of them by your own individual efforts. They argue that they have their hands full with little worries of their own and find it hard enough to pick their own way, without going sponsor for you, who, as they allege, ought to be able to choose your own course. The fact is that the responsibility entailed in any effort to direct you, is exactly what deters them. True, they may give you a bit of advice, if it be asked of them; but they usually volunteer no information, as, in all likelihood, they have proffered their suggestions on occasions that have since made them somewhat loathe to have their judgments weighed in the balance at your tribunal and likely enough discarded.

On the other hand, there are individuals of a certain class, who as you will learn are interested not so much in you or your welfare, as in some ambition or project of their own. These men will endeavor to enlist you or tempt you into a line of life that furthers their own aims, or makes for their power of patronage. Power is sweet and the hankering for it is as universal and as deep-seated as human nature itself. The ruses, the myriad schemes, dignify them by what name you will, that men make use of to increase their influence or domination over other human beings, are beyond the grasp of any one of us to comprehend. Strife for material possessions, keen and tragic as it is, is the veriest child's play as compared with the struggle for dominion over men—men's endeavors, men's minds, men's souls, men's lives. Strange, too, there is not one who yearns for or enjoys this power, that is not convinced that he is actuated by the highest motives, to-wit, the higher good of the party enthralled. In the last analysis, however, you will come to know that the underlying principle is love of power and lust of dominion.

The responsibility that rests upon the individual of making a proper choice of a line of work may be exaggerated, but all agree that he should choose an occupation to which he feels that he can devote himself entirely, as one which meets his aspirations and ambitions. To do this with a commendable degree of intelligence, he should consider in the main those avocations especially towards which he has a strong natural bent, and for which, as far as he can judge, he has the qualities that make him mentally and physically fit. When this is settled, there is needed the helpful guidance of someone who is deeply interested in the case and is in a position to give expert advice. Few can do this as well as parents, who have a liberal education and are impressed by the seriousness of the question; but even they are in imminent danger of deception from the flattering estimate they may have formed of the character of their offspring, and by reason of their ambitions for the flesh of their flesh. Many parents realize the difficulty only too keenly and are all but frightened into keeping their hands off altogether. This is a mistaken policy. They may not be all sufficient, but it is not expected that they should be. This is a case for consultation and co-operation, primarily on the part of the person concerned. Consult he should and the right persons; but only after he has devoted considerable time to the study of his powers and capabilities, and has arrived at a very definite conclusion with regard to the kind of employment he wishes to take up. The advice picked up is of little value unless the person giving it is competent, and at the same time, knows us and is interested in us. Professional advice as to what we shall do with ourselves is utterly futile except under the above conditions; and, as these conditions are usually very difficult of fulfilment, we come back perforce to the point from which we started, namely, to the fact that upon the individual devolves the chief responsibility of making the choice.

The most self-centered of us needs light and guidance, but we should reserve the decision of a career to ourselves. Professional men for one reason or another are apt to dissuade youth of their acquaintance from following the career which they themselves have chosen. Some allege that their line is overcrowded; others, that it is not sufficiently remunerative. Again, years of contact with the world has broadened their outlook upon life, and they see possibilities that were shut out to them when they were casting about for a profession. In a word, intimate knowledge of drawbacks in their specialty induces them to warn their friends against difficulties that are common

to every walk of life. We sometimes observe the same attitude in wedded folk toward the question of marriage. To all seeming they are supremely happy and to be envied; yet, by their insinuations, "that if they had it to do over again, and so forth," they do incalculable harm. Their difficulties are not or may not be ours. We may be better equipped or may have the good sense to realize that we have to take the bitter with the sweet, the thorn with the rose. A better sense of perspective enables us to convince ourselves that details in any walk of life are more closely observed by, and of more poignant interest to those who are in constant touch with them. Every avocation has its shortcomings, but they are nothing more. They are mere accidents, few and trifling, that ought not to obscure the multiple advantages to which they cling.

The question that confronts a college-bred man when he stands on the threshold of life and takes a survey of the world, is, how shall a man fill his life with the best that the world has to offer? He has hopes and ambitions, longings and ideals that are the direct outgrowth of the culture that he has gleaned from the study of the best that has come down from the civilization of the past; yet he is bewildered by their variety and he asks himself: "What is the best, the absolute best for me here and now—the best for the after years?" On the supposition that he knows to what special avocation he intends to devote himself, and has settled once for all his course in life, he begins to look about to see what makes for efficiency in his sphere of work. This must be done at the outset, if he would make a fair start in life. Upon his diligence and thoroughness in this regard depends in large measure the success of early endeavor and that meed of encouragement that is so essential to persistent effort when life is young. Beginners must see the goal. If they are to "follow the gleam" it must, seemingly at least, be within reach. "Our reach must exceed our grasp, else what's heaven for?" Forlorn hopes and impossible programs are not to the taste of the young and ardent.

The problem that faces the youth of our day is more serious, more comprehensive and more far-reaching in its consequences, than that which any generation of our forebears had to meet. While this statement may be open to discussion, we simply point to the obvious complexity of life. We believe it to be generally conceded by the host of men and women who are devoting their time, if not their lives and whole energy, to the study and solution of the manifold and intricate enigmas that rise before and challenge the myriads that year

by year must thread their way through the world as they find it. The long years devoted to the development of the powers of the soul tend to impress upon the student a sense of personal responsibility, while the forces at work outside his immediate environment—outside college life, all make for solidarity, for the destruction of the human ideal. These two tendencies are ever in conflict. Organization would assume control over and direct the individual and that in every walk of life. So powerful has it become, so deeply has it permeated every phase and activity of life, that it assumes a supreme authority and counting on its usurped prerogative would dictate to the world. All who are not enrolled or willing to be enrolled under its standard, are progressives, modernists, radicals, anarchists, dangerous characters, because they have the courage to use their God-given intelligence and to call their souls their own. This is the so-called bugbear, individualism—the noblest gift of God. What is it after all, even in the verdict of men who are loudest in their denunciation of it, but the determination, reasoned or unreasoned, conscious or unconscious of each of us not to be engulfed in or by the wave of collectivism that would make us mere units in the mass. If we are to be anything out of the ordinary, if we are not content to be the merest hewers of wood and drawers of water, we must dare to stand alone.

This hardihood is begotten of the conviction that we are right—in the right; we realize that we alone are responsible and are prepared to spend ourselves in the accomplishment of our object, even at the sacrifice of all the world prizes, sets its heart upon and makes the be all and the end all of existence. What others may think is of little moment, save in so far as they happen to be in the right. Thus far we shall give them a hearing, but the verdict lies with us. We are to judge. We are the court of last appeal, and as we decree so shall it be done. Nor need we have misgivings. If we are not in a position to decide, who under heaven is? Who has had opportunities superior to ours? Are we to remain in leading strings all our lives? The time is coming and that very soon, when even apart from questions such as we are discussing, we will have to exercise our judgment as citizens and husbands. We cannot hope to put off the exercise of our prerogative until the day of judgment. Guided by reason and faith, with the knowledge and power that is the fruitage of our college years, we fearlessly choose our own path, convinced that we have the equipment to reach the goal.

When it is suggested to do as others do in the prosecution of

our aims, it is not meant that we follow blindly in the footsteps of others and merely imitate the conduct of those round about us. From our observation of their efforts and their successes we are to take our cue. We have an object to attain. Likely enough our own purpose is quite similar to that of some one whom we know or about whom we have heard or read. We can take a lesson from their lives. If they succeeded, possible we can, too, provided we take the same pains. The rules of conduct, the precepts, the advice meted out to us are not arbitrary formulas; they are the outgrowth of the combined wisdom of the world, gleaned from the analysis of the lives of men who in the truest sense of the word have been successful. They are not mere untried dicta, shackles for the freedom and ingenuity of man. They are conditions of success. We may not like them, we may even rebel against them, but they shall endure despite our attitude towards them. Acquiescence in them, concurrence with them, adherence to the letter and spirit of the wisdom they teach, is an assurance that we will attain that for which we long.

We shall come to have our own ideas of men and things and systems, but we must bear in mind that we enjoy this privilege in common with the rest of our fellows. There is such a thing as public opinion and the verdict of mankind. This, in questions that come within its proper sphere, and as regards ourselves, is as good as final. He who sets his face against it is in very truth a brave man or an arrant fool. It is another privilege of ours to set our own pace. As personal views when at variance with those of the world about us can bring us little satisfaction, except in so far as we may be in the right, so if we take our own road, at our own gait, we must be content to arrive when we may. It is not at all likely that you are going to discover a new and hitherto untried road to success; nor is it probable that it has been left to you to excogitate a means that thousands of successful men have overlooked or never thought of. You may just as well conclude from the experience of mankind and a knowledge of your own limitations that you cannot scale Olympus with your five-foot ladder. To come into possession of the pearl of great price, you, too, will have to sell all you have. Other things being equal the man with one talent will get one-fifth as far as the man with five, or he will have to put five-fold energy into his work or business.

You cannot, then, do better than abide by the wisdom of the ages and follow intelligently in the footsteps of the men whom his-

tory proclaims to be truly great, each in his own sphere. All the wisdom of all the ages is at your disposal. The great men of all times have been held up to you as models. Precepts for your guidance you have in abundance. The best has been gleaned and put into your very hands. None are as favored as you. Your education, the foundation of which has been laid deep in moral and religious instruction, has furnished you with the best that the wisdom of God has revealed, and the combined intelligence of men has expounded. There is no desire on the part of those who suggest that you do as others do, to handicap your ingenuity, or to shackle you with the traditions and customs of the past. The method proposed has proved effective, but it is not the only one. If you can improve on the plans men have used in their efforts to make good, by all means do so, and adopt a new course. It may be just as well to bear in mind, however, that you will not have time during your allotted term of youth and vigor to make repeated experiments. One fair trial is about all that falls to the lot of the ordinary mortal. It must seem quite safe and sane, then, to try the approved method and to follow within reasonable distance the footsteps of the classical models in church and state, in science and in the industrial arts.

As to ideals and principles, none are quite so favored as you. Your education has been along the lines of religious and moral truth. The wise, the good, the best has been held up to you from infancy, and you have been taught respect and reverence for law, order and conscience. Your life, built upon the foundation of divine faith, has been permeated by the grace of God and directed along lines that must lead to ultimate success. The embodiment of all that is highest, noblest and most heroic in the race, all that is most truly human and most genuinely divine has been held before your eyes that you might see, learn to esteem and be incited to follow. With the knowledge of what is best and with the ideals you have, you will recognize and appreciate worth and worthy effort. In every field of endeavor, in every grade and profession you will find men whose righteousness is an inspiration and with whom you can make common cause, in this at least, that from them you will catch the spirit, or take heart to keep on to the end, convinced that you are doing as you should.

We cannot in truth conclude that everyone who complies with the conditions laid down, will inevitably and in the absolute sense of the word be "right." This would be an unwarranted overstatement, as it would imply that a man with an absorbing ambition in

life, one who is ready to follow the lead of those who have reached the goal, was conformed in the trend of his life to the supreme rule of human action; that his life was ethically good, equitable and just. All we claim for the dictum is to be found in the heart of him who goes not counter to his better self. He is true to self, to self-interest, to God-given conscience, and is fulfilling his destiny by obedience to reason and propriety. From a negative point of view, to be "right" is to feel no misgivings, to have no regrets, to be convinced that there has been no mistake, no oversight, no squandering of opportunities, because at the time he acted under the guidance of reason and in obedience to the inspirations of grace. Such a one abides by the issue, assured that all has been done that could with any show of justice be demanded of him.

The life of the man who is "right" reflects, in a way that does him great credit, the best ideals and aspirations of his soul. He is in accord with the spirit of law and the rhythm of order. His language, opinions and tastes tend to harmonize with what is at least sane, if not positively noble, lying as they do along lines that have been approved by the verdict of the past. It can be said of him with all that the words imply that he has not lived in vain, for he has done well what his hand found to do. The world and his own circle are the better for his contact with them, for he has been a blessing to those whom fate has linked to him by ties of blood or friendship.

The man who is "right," in the sense in which we use the term, owing to his foresight and fine sense of proportion and perspective, acquires, as the direct result of these qualities, a tranquility of mind that manifests itself in a way to win esteem. Such a man is perfectly at ease in the varying situations of life, master of himself and above the domination of circumstance. This is the outgrowth of conviction—a conviction that events bear out, and which makes him the law-abiding citizen, the efficient man of the world, the man whom his friends look to as to one disinterested enough to be at all times dependable and therefore loyal. To be "right" is a satisfaction and a pleasure—a source of solace and of peace. All this it is to be "RIGHT."



REVEREND MICHAEL P. DOWLING, S. J.

Address to Graduates

REV. M. P. DOWLING, S. J., OF KANSAS CITY, MISSOURI.

My dear young friends, bachelors of arts, friends of science, inheritors of the best traditions of the ages, shareholders in the treasures of classic antiquity, representatives of a living age, cherished sons of your Alma Mater, hope of the nation, future bulwark of religion— It seems to me that I can weave all these titles into one by addressing you as especially favored young Christian gentlemen, because you are graduates of St. Mary's College, "heirs of all the ages, foremost in the ranks of time."

This is a day of joy to you, because a long and toilsome course of studies has come to an end, because you feel assured that you have gathered a rich harvest of varied knowledge, because you have reached the goal of your ambition, because you have been crowned with the laurel wreath of merit. But it is also a day of solemn import that may well challenge your most serious thought and put to the test your sense of responsibility; for, today a new era opens for you; you stand on the threshold of a new life, the toga virilis, the insignia of manhood has been flung around your shoulders, and you turn your questioning faces to the world ready to do battle with its stern realities.

This sobering thought acts as a check upon our disposition to paint your future in roseate hues or to indulge in unmeasured congratulation over your release from college bondage, your emancipation from school discipline. You will pardon me then, if, in the midst of the exultant notes of congratulation and triumph, I strike a minor chord and speak to you of duties and responsibilities and set before you that old fashioned word which never dies—conscience.

It is a pleasure to be assured, as we are, that no matter what burdens and trials the future may have in store for you, you will be equal to them; for if any have a right to face the future with confidence and to enter the unknown with firm and unfaltering step, it is the graduates of St. Mary's College who have been prepared well for life's battle and have every reason to hope for success. For, after all, what are the elements that go to make up success? They are education, mental development, character, sound principles, good

habits, religion, morality, discipline, industry, devotedness, energy, tact.

It was to prepare you for such success that your preceptors undertook the work of your education: For why do they educate? Is it to improve the physical condition of the student? Is it to enable him to fill a good situation? Certainly the aim of education is not to supply the world with better servants, or even to enable persons to make a better living. It has a higher aim than to train a person just as you would a horse or a dog, merely to be useful. Is education intended to help on the march of intellect, to enable one to mix with credit in society? All these may play a part; but the intellect may be cultivated without making the man better; good doctors and lawyers may be morally bad, clever business men may be dishonest and devoid of integrity. Why, then, do they educate? They educate mainly to form character; to make youth religious and conscientious; to teach the duty of self control, self respect and rational independence; the spirit of obedience to legitimate authority, respect for others, regard for order; to inculcate moderation, patience, discretion, earnestness of purpose; to show the beauty of virtue, the nobility of labor, man's mission to battle and struggle and act thru principle and duty; and, since character is made up of habits and principles, education is the formation of good habits and the inculcation of sound principles. Such education is the safeguard of the individual, the family, of church and state; it deals with both the temporal and eternal; it fits a man for this world, with reference to the next.

Education is a divine work which brings to mind the marvels of the first days of creation, when God wrought His mysteries of power. Just as the spirit of God moved over the face of the deep, causing a splendid creation to leap forth from dark and barren chaos; just as He drew order out of confusion; separated light from darkness, placed in the firmament the illuminating stars, drew forth from nothing a profusion of splendors as a reflex of His admirable perfections, so the true educator soars over the dark creation of human minds and hearts. At his word darkness is dissipated. harmonies of good sweep out of chaos, the dawn of reasonable life begins, noble ideas, the stars of the soul, mount up to the firmament of thought and man is created because his soul lives and responds to the awakening touch of a master hand. All education today is far from bearing these marks of excellence, as appears from what we hear at commencements.

It is customary nowadays for those who address graduates to take advantage of the occasion to air their grievances against students or their parents, the public, the press, against educators, methods, systems, or institutions, and to sound the tocsin for reform. If the speaker is a college president or professor he deplores the lack of broad culture and regrets that he cannot put into force the true idea of education, on account of the general disposition to be satisfied with short cuts to knowledge, superficial study and attainments. If he is a public man in the limelight of observation, remote from the sobering spell of literary leisure and in love with the strenuous life which absorbs all his activity and warps his judgment of scholarship, he finds fault with any system that devotes to preparation time that could be occupied in gaining a firmer foothold in the commercial world. If he is a professional man, he will consider the years employed in acquiring a general education as detrimental to the spirit of investigation and analysis; he will hasten the footsteps of the neophyte to the scientific laboratory, because he would have him pass from the elementary school to his life work; and he labels the years spent otherwise as "time lost." Following in such footsteps, if I were speaking to parents alone, I would fault them for abdicating their authority and allowing half developed children to determine the character and extent of their education.

If I were speaking to the public, I would blame them for believing that education, which is essentially a personal development, can be acquired only in large institutions, though many master minds that have led the thought of the world and whose names will never die, had no opportunity to feel the uplifting influence of a gigantic institution that scouted faith, dogma and revelation.

Sometimes such institutions are the beneficiaries of men who would be unwilling to have the white light of religion, morality and justice fall upon the methods by which they have amassed great fortunes that are being used for the undermining and destruction of Christianity.

If speaking to professional men, I would condemn them for overestimating the value of the laboratory; because all education does not begin and end in the laboratory; in fact, all that is most mind-developing and character building is not concerned with the laboratory at all. What apparatus is needed for mental and moral philosophy, rhetoric, poetry, art, literature, philology, languages, classics, pedagogy, law, economics, mathematics, composition, music, history?

If I were speaking to teachers, I would plead for a continuance of the kind, close and friendly relations that have always subsisted between professors and students at St. Mary's College. How different your professors, with their sympathetic helpfulness, their plethoric heartiness, so attractively human, from the unpractical pedant that does not understand boy nature, from the prim old maidish, anaemic, statistical person, with a certain acid propriety and no red blood in his veins, with talk and behavior that makes a boy feel as if some one were putting snow down his back, who deals with budding souls as if they were so many dry sticks, who never reaches the human soul, awakens enthusiasm or communicates inspiration, leaves no lasting mark on the character, baptises no youth into manhood by contact with his own personality.

At the risk of seeming out of harmony with the spirit of the time, I shall forbear from passing encomiums on all that is not and launching anathemas on all that is, and shall confess that I have only a very small grievance, and it is against the young man who thinks that he has finished his education when he has finished college, and seldom afterwards gets on speaking acquaintance with a book, or is elevated by an ideal.

To see how false this impression is let us go back a little. Four years ago Alma Mater met you at her threshold. With faltering step you came to see what a college looked like near at hand. You had won some prizes in your preparatory school and you hoped to repeat your earlier triumphs on a broader field. You brought with you the golden dowry of youth, enthusiasm, ambition, and undying hope, "What do you require of me?" Alma Mater asked. "Knowledge," you replied. "What kind of knowledge?" "I want whatever will enable me, at the end of my course, to stand among the foremost lights of the college, or at least hold a respectable place among those who excel." "Knowledge alone will not suffice for the purpose of life, for knowledge is not education. But enter in. I will seat you at a table bountifully spread; I will clothe you with the raiment of knowledge; and at the end I will speak to you again." And tonight she speaks her last word to you.

Thus encouraged you entered in. You held converse with superior minds. You had your days of joy and sorrow, despondency and hope, discouragement and elation, fear and confidence, triumph and failure. Many of your obstacles were made stepping stones to success.

And now everything is over and nothing remains to be done.

What! is this the end you had in view when you began? Merely to possess a fund of knowledge for our own personal advantage and enjoyment? Certainly not. You wanted your knowledge for the practical purposes of life; and your practical life has not yet begun. Thus by a strange paradox we have a right to say with equal truth that nothing is over, that everything remains to be done. Your preparation for actual life is over, but the accomplishment has yet to come. You leave the life of school to enter the school of life. You become once more freshmen, this time in the university of the world. Daily you will learn new things, but the lessons of experience will not be imparted to you by kind and generous preceptors who make allowance for your weakness, for the world strikes many a hard and cruel blow while fashioning its neophytes to its own standards. Am I not right, then, in saying that you have not finished your education when you have finished college?

You have broken irrevocably with the past. Like Paul of Tarsus from the footstool of Gamaliel, you have risen up from the feet of your preceptors. Today you stand on the same plane with those who yesterday were your superiors, instructors and masters. Henceforth you stand or fall by your own strength or weakness.

But your diploma! Is that of no value? Will it be sufficient to offer your diploma and in virtue of that fearlessly demand a place of honor: "Here are my credentials; the proof that I have completed my course with credit; make way for me." They will wave your diploma aside and bluntly tell you: "Other men carrying similar credentials have preceded you, but they failed us in the hour of trial, when most we needed them. This parchment assures us that you have gone thru a prescribed course, that your professors consider you worthy of confidence; but does this diploma testify that you are men, that you hold in honor the ideals of manhood? Bitter experience compels us to apply other tests. We hold our judgment in abeyance till we know more of you. Seldom will the world take you at your own estimate of yourself and it is justified."

It is a subject of deep regret that many students go thru college without any appreciable development of character. They spend years under conscientious, painstaking and zealous instructors; they learn a certain amount from books; but somehow they fail to strengthen their weak points of character; they may be scholars and students, but they are not men. They came forth from their studies without energy, promptness or decision, without any realizing sense

of what will be expected of them. They wait for some one to come along and put them into a suitable niche, for some impossible combination of circumstances which they fondly hope will make everything easy for them. They undertake and accomplish nothing, because the difficulties always seem insurmountable to them. The real trouble is that they are constitutionally lazy, they dislike to bend their backs or work between meals. Such persons must soon come to realize that in the teeming life of the twentieth century there is no place for sluggards. Neither is there place for those who have imbibed no sense of responsibility, no established principles of conduct, and who are consequently untrustworthy and unreliable. Neither is there place for those who lack self-respect, self-sacrifice, self-control. All the book learning in the world will not cure such defects or enable their victims to wield any commanding influence.

You have had opportunities to escape these defects, to form your character under right discipline and according to right methods; but if you find that you have not made proper use of your opportunities, it behooves you now to strengthen the weak points of your character. If there is anything lacking it is in you, for there is nothing defective in the system according to which you have been formed.

There are perhaps few thoughtful persons who have not wondered at the phenomenal success of certain men and asked themselves how such a one worked himself to the front. He possesses neither learning nor wealth nor extraordinary talent nor social prestige, nor conversational powers; to what does he owe his advance? He owes it to patient, persevering, painstaking industry. He owes it to tact, disinterestedness and devotedness; to sobriety, quiet dignity and unvarying courtesy; to contagious cheerfulness and sunshine; to uprightness, conscientious attention to duty and the gift of human sympathy; to the thousand and one qualities that supplement the education of school and give larger measure to his breadth of manhood, that teach him never to wound susceptibilities, always to feel a sense of responsibility and to say and do the right thing at the right time. He knows instinctively the by-ways of the human heart and reaches the core of the human soul. His touch is human, his heart rings true, the hand of steel-like strength is covered with a velvet gauntlet that holds affection as in a vice.

People often fail in what they would like to reach or attain, but seldom in what they deserve to obtain and for which they intelligently

and diligently labor. "I would like to do a thing," is not the same as "I will do it."

You will all agree that Alma Mater has done her duty to you. What I have seen and heard here tonight convinces me of it. But there are reciprocal duties devolving on you and no time is more proper than this to set them before you, especially your obligations to society and to your Alma Mater.

Institutions like this would go forward by leaps and bounds if a broad-minded appreciation of its capabilities for good were prevalent. How needful today are colleges and universities for the spread of religion and to offer an antidote to the evils, false maxims and errors of the times! What is the pressing want of the church at the present moment? Higher education is the key note of the Church's progress in every land and notably in America. What the Church needs is social influence, a firmer hold in the public mind, more general recognition as a moral power, and removal of prejudice against it as an alien creed. By means of education a man becomes the peer of the best, takes his proper place in private and public life and makes his influence felt upon his times. He helps to form public opinion according to the principles of truth and justice; he raises the standard of moral life in society; he is listened to eagerly and with respect in the assemblies of his countrymen because he has a message to the world. He ought not to think that all is finished and all his obligations cancelled when he has made a complete education contribute to his worldly success; when he has provided for his own comfort and the welfare of his family. His duty extends beyond this, for he owes something to his country, to Christian society and to the Church represented by those essential institutions which uplift the truth. He must feel that he is bound to take an interest, and even a prominent part if his talents allow, in the concerns of his native land; to apply his Catholic principles to the social, political, economic, national and international questions which furnish problems to the thinking men of his time. His knowledge is not a mere personal luxury, but a sacred trust as well, to be used for the welfare of society.

To your Alma Mater you owe what your own mother may claim from you—fidelity, loyalty, affection, assistance. She has a right to rest on your strong young arm, to share your gifts of fortune, and her title to support rests not on charity, but on justice. She expects you to be the patrons and founders of her great works and to leave

your deeds, if not your names, chiselled in her history. Learn, then, to light the lamp of benevolence at your own warm hearts and never allow it to be extinguished.

But you may ask, "Why speak to us in this fashion? We have nothing to give; we are just beginning life; we have not accumulated anything yet; we need what little we have and more." But this will not always be your condition. Your education and attainments ought to win your success; and they will. When you have amassed wealth do not forget your Alma Mater. Ask yourselves occasionally, "Have I done what I ought, as I ought and all that I ought to humanity, society, my fellow men, for religion, for the church, for public decency, for education, and especially for my nursing mother, St. Mary's College?"

As you go forth from her walls, Alma Mater follows you to her threshold where she received you four years ago, presents you to the world as the fruit of her training, pouring her benedictions upon you and wishing you God speed, prosperity, success, happiness, all that can appeal to the warm imagination of youth. The parting may be long and many a year may elapse before you come back to express to her in words the gratitude you will learn to feel. Meanwhile you can absolve some portion of your debt to her by right living, by showing forth in your honesty, integrity, honor, good citizenship, and your upright Christian lives the efficacy of her teachings. You may question the future now but like the sphinx of the desert typical of forty centuries of silence it will not answer you, but those who know the world will tell you that it has in store for you what you will deserve by your manhood.

When the sun of prosperity shines upon you, do not leave your Alma Mater sitting disconsolate in the rags of her poverty, to proclaim to the world that she has borne sons and nursed them, and that in their manhood days they have forgotten her. Efforts have been made and are now being made to give her rightful place among the great institutions of the west—let it be your duty to take a hand in this upbuilding and—as the years roll by, let this teeming soil of Kansas bud forth buildings worthy of her great work; let the hills smile their approbation on a great seat of learning reared by her alumni; let the sun as it goes down in the west salute the towers of study halls, gymnasiums, dormitories and scientific buildings; let St. Mary's College take the place she ought to hold as the beacon light of education, morality and religion in the West.

Panegyric of St. Aloysius

REV. J. J. CORBLEY, S. J.

Thursday, June 19th, 8:15 A. M.
In the Immaculata

To him that overcometh, I will give to eat of the tree of life—which is in the Paradise of God.—St. John Apoc. C. 2, 7.

My Dear Students:

Grace, the mysterious, yet real token of God's enduring mercy and love, is given to us that we may lead a new life, worthy of our adoption as the children of God. This supernatural life of grace begins as we know with our Baptism. From our birth in this Sacrament until we pass away from this world, it is God's emphatic wish for us to lead the life of grace; a life therefore sinless and blameless; the life of an approving conscience; a life bringing forth the choice fruits of all the virtues which Christ our divine Lord showed to mankind in His own wonderful life. Moreover, to everyone He has said, "Walk before me and be perfect."

Again, "Be perfect as your heavenly Father is perfect." Here then is the ideal life set before us by our divine Lord.

Now, we are aware that at every stage of life, human nature will place obstacles in the way of grace. The time of youth has its own peculiar checks and hindrances. For as an ancient writer has observed, "Youth is a doubtful period of life subject to many changes; without aim or purpose, tossed to and fro, and driven in every direction." Again, as Plato tells us, youth lacks discretion and clear judgment; it is quickly carried away by the passions, anger, joy, love, envy, jealousy, sadness, swelled with arrogance and disdain and wild with wantonness, sport and pranks. To these statements, let me add, the picturesque description of the book of Proverbs: "Three things are hard to me and the fourth I am utterly ignorant of—the way of an eagle in the air—the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth."—Prov. C. 30-18.

Who does not realize the unsteadiness of this period of life? Can any film of the moving pictures surpass in variety the shifting scenes in the daily life of an enterprising busy boy? Like butterflies you flit from flower to flower; like birds you perch on every branch in eager quest of the new and strange. Is the eye of youth ever filled with seeing or its ear with hearing? Can the pictures move fast enough on life's screen for its all-absorbing and devouring gaze?

Now, my dear students, in the eager quest to gratify the impulses and desires of each hurrying hour, how often youth is brought to the very verge of moral ruin and dreadful danger to soul and body, God and the guardian Angels alone can tell. So you must take reckoning where you stand and keep in view the high and noble purposes of life. You must begin early to realize their scope. You must grasp the true meaning of your heritage in the family of God, that you may hold fast the treasures of grace which have been left to you in God's holy Church through the merits of Christ our Lord. "Ad majora natus sum," cries St. Stanislaus. For greater things was I born, each one of you may also say with equal truth, my dear students. For greater things, yes, for God, for immortality and heaven—for greater things! for virtue, peace and happiness, through Grace and loving sacrifice, was this precious life given to me. Who will rob me of my birthright? Who will dare against me that I will not meet and beat back with the power of an arm invincible with the strength of divine grace? From God I came, to Him I must return through the devious ways of life. All the paths of life must lead me nearer to my Lord and loving God. Everything that grows and blooms—everything that shouts or sings—everything that laughs or cries—must help me and not hinder me on the way back to God from whom I came and who bids me come back to Him in His home of endless love and joy.

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

Even in youth, mindful of your destiny, keep your eyes fixed on your eternal abode—however generously this earth may strive to fill her lap for you with treasures of her own. Struggle to overcome nature. For it is the duty of the Catholic youth who has attained the use of reason to engage steadily in the struggle against human

nature and by habitual self-conquest win, if possible, a total surrender of himself to God. Whatever the devil may plan or cunningly devise—whatever the world may offer—howsoever the flesh may endeavor to compromise, the Catholic boy must understand, my dear students, that the practical and all-important issue of his life's battle in the warfare upon earth is self-surrender to God through self-conquest. He must know what God wills and be ready if needs be for his soul's welfare to die in God's cause. This is the way to eternal success and triumph. "To him that overcometh, I will give to eat of the tree of life which is in the Paradise of God." He cannot escape the conflict without eternal shame and death. "But he that shall deny me before men, I will also deny him before my Father who is in heaven."—Matt. 10, 33. So, if true to his colors, he will plunge bravely into the midst of the fray, and on his lips the battle cry springing from his soldier heart, "Self-conquest! Self-surrender!" He will tie himself by faithful service in blessed bondage about the feet of the everlasting God; not to become a bondsman, a vile slave, but free with the freedom of the children of Him who said through St. Paul, "We are not the children of the bondwoman but of the free—by the freedom wherewith Christ has made us free." St. Paul, Galat, 4, 31.

This I firmly believe to be the spirit and resolution of all the students of St. Marys and I rejoice with you today with all my heart, because a leader has been given to you for your encouragement, inspiration and imitation by our Holy Mother, the Church—in her glorious patron of Youth, St. Aloysius. We are all inspired by noble leadership in the enterprises of life. What thoughts spring to life from the masterpieces of literary artists! What thrills seize us as we view the deeds of our heroes in politics, sport and war! Think you that religion has no bright particular stars in her galaxy of celestial and supernatural light. Oh how the soul is ravished and lost in the bewildering vision of the beautiful, when the shrouding clouds of sense and passion sweep by and through the welkin we behold the resplendent lives of the heroes and heroines of our Catholic faith who caught the glory of their own light, it would seem, from the splendors of the Uncreated Light! Face to face with God by burning faith, and fused in Him by love and self-surrender they are aglow and bright with the holiness, serenity and sweetness of altruistic striving which God alone can bestow. Such a star in the firmament of sanctity is St. Aloysius. Behold your model. Study and

follow this leader of youth—the ideal youth—if you would win!

During the sixteenth century a prince of the Empire, Ferdinand Gonzaza by name dwelt in Italy and enjoyed the title and estate of Marquis of Castiglione. Connected by blood with the powerful Duke of Mantua, his position was honorable and influential. Still, in the midst of the many rapid political changes which occurred in Italy during the sixteenth and seventeenth centuries, the name of Ferdinand Gonzaza had little chance to escape oblivion. We would have little heed of him and his descendants but for a child that was born to him. Gonzaza's wife, a saintly and accomplished lady, prayed that God might bless her with a son who would devote himself entirely to the service of God. Her prayer was heard and on the 9th of March, 1568, the infant Aloysius came into the world to gladden her maternal heart; to save the name of Gonzaza from oblivion; to give the world an example of a pure and spotless life; to teach us the true nobility of virtue and to show how charming a saintly life becomes through total self-surrender unto God.

From his very infancy Aloysius responded to his mother's teaching. The first words she taught him were the sweet names of Jesus and Mary. His first lessons were from the Catechism, while his first impulses showed the spirit of piety strong within his heart. It is known that he often hid himself in dim corners of his castle-home, where, after a long search, he was found at his prayers. So amiable was his piety and so heavenly his recollection, that he seemed like an angel of heaven sent to his household. His father, however, had a word to say in his training. Every man was something of a soldier in those days, and the little child, according to his proud father's plan, must needs go out with his gun and bivouac with the rough soldiers, until he learned as children quickly do the rough ways and bad language of the camp. On one occasion, moreover, he was nearly disfigured for life by a premature explosion of powder in an unsuccessful attempt at playing soldier. This camp experience, however, soon came to an end. No doubt his anxious mother put a stop to all such nonsense and at the age of seven, Aloysius is again attending strictly to his prayers.

He recites daily the office of the Blessed Virgin and the seven penitential Psalms. So intense is his devotion to prayer that although harassed by great physical pain he never relaxes in his practices of piety.

From the age of eight until his eleventh year we find him in

Florence at the Court of the Grand Duke of Tuscany, pursuing his studies with his brother Ralph. Here he made great progress in the way of holiness and later loved to remember Florence as the mother of his piety. Reading a book on the Rosary he increased greatly in devotion to the Blessed Virgin and learned the highest esteem for the virtue of purity that delicate bloom which fades when touched by the slightest noxious breath. Inspired with a desire to please his Queen, the mother most pure, he repaired one day to the Church of the Annunciation at Florence, where, throwing himself at the feet of her miraculous statue, he renounced all love of earthly creatures, and all the ties which might bind him to earth, by an irrevocable vow of chastity. He was at that time but ten years old. After his studies at Florence, when he was about twelve years old, he resolved to resign his title to the family estate in behalf of his younger brother Ralph, who was with him at Mantua. Shortly after, he returned home to spend the hot months of the year at Castiglione. We can imagine the mother's joy on her son's return. He had passed through all the gay life of a princely court unharmed. What were its inane grandeur, weary ceremonial and empty frivolity to him? Like a dove he comes back to nestle closely in the shelter of a saintly mother's love and home. What joy to her heart and happy answer to her longings to behold him rapt in ecstasy at times, his eyes fixed on God and heaven with face aglow with the divine radiance of his celestial visions. At home he passed most of the time in prayer. His piety followed him everywhere, in town, in court and country. The servants who watched him saw him prostrate on the ground for hours before the crucifix, or raised from the ground in mystic adoration. We are told by his biographers that even at this early age his mind enlightened by God attained to the greatest heights of contemplation. His greatest delight was to contemplate the mysteries of creation, the incarnation and redemption, as the fruits of God's infinite goodness to man. Reading a book of the eminent Jesuit, Canisius, together with some letters of missionary life in the East Indies, and inflamed with zeal for the salvation of souls, he resolved to become a Jesuit. Still he was some years ahead of the fulfillment of his beloved and cherished plans.

In the year 1580 when twelve years old, he met St. Charles Borromeo, that glorious ornament of the Church of his time, a man who embodied in his life and policy the spirit of true reform in the Church as laid down by the great Council of Trent. From his saintly

hands, Aloysius received his first Holy Communion. We may easily conceive the transports of delight with which that warm and innocent heart received for the first time the God of holiness and purity and love. If he had been earnest hitherto in the pursuit of perfection, through the total surrender of himself to God, now he is a hero and runs his course so bravely that weaker souls can only look on, and marvel. He fasts three days of the week—Fridays on bread and water. He sleeps on a board and rises from his hard bed at night to pray. He macerates his delicate body with whip and scourge.

During the two years which follow he is living in Spain with his father at the Court of King Philip the Second. Prayer, innocence of life, mortification, are the order of the day. Well might the people wonder what God had in store for this remarkable boy. Just on the verge of young manhood, like many a college boy before me today, with youth and beauty, wealth and honor, hovering near, he had merely to reach out his hand to take the golden fruits for his lasting possession and enjoyment through life. God, however, whose Providence guides even the sparrow's flight and the fall of the trembling leaf, had grand designs upon his favored son.

When sixteen years old, Aloysius expressed his determination to become a religious of the Society of Jesus, and devote his entire life absolutely to the service of God. Who can describe how his soldier father stormed and swore, fumed and stamped in his rage, and in his fretting threatened to have the boy scourged naked? How the glad mother joyed! Oh how thankful her holy heart, to think that the prayer sent up to heaven with all the fervor of a young mother's love for her first born, would now have its perfect fulfillment! Now had come the hour when her beloved child would consecrate himself forever to the divine love and service.

After the opposition of his father had been overcome, Aloysius entered the novitiate of the Jesuits on November 25th, 1585, in his eighteenth year.

For almost six years he lived in the Society of Jesus, the model of every virtue that can grace the religious life. His innocence, his stainless conduct, were no less remarkable than his prayer, which seemed to absorb his whole being and keep him in perpetual union with God. His mortifications were heroic and he needed the continual guard of superiors to soften the rigor of his penance. Humility and obedience shone conspicuously in his life, until he gained complete mastery over himself. His charity was unbounded, and when

an epidemic broke out in Rome in the year 1591, he asked the favor of waiting upon the sick. Several of the priests who had been attending the afflicted died martyrs to their charity. Aloysius was taken ill with the distemper but recovered from it after some days. The attack of the disease, however, left him weak, a prey to a slow wasting fever which consumed his life. In the midst of pain and utter exhaustion, no complaint passed his lips. Nay, more, superiors found it necessary to watch him and forbid the use of penance with which he desired to afflict his emaciated body. Thus he lingered from March 3rd until the night of June the twentieth, when he received the Viaticum and Extreme Unction, as he maintained that he would die before dawn. At midnight his attendants perceived by his extreme paleness and a violent sweat which broke out, that the saint was in his agony. With great fervor he repeated the prayer, "Lord, into Thy hands I commend my spirit" and with the names of Jesus and Mary on his lips calmly expired June 21st, 1591.

What a wonderful and inspiring model is given to you, my dear students, in the Providence of God for your study and imitation. He sees clearly and keeps before his eyes from the dawn of reason till his dying hour the true meaning of life in the love and service of God and the practice of virtue. He grasps the significance of grace and realizes the obligation of self-surrender to God through self-conquest, while in wondrous fashion he cleaves to God's Holy Will. He saw no mysteries or puzzles in the paradoxes of the Christian life. He understood and felt that to serve God is to reign—to die to one's self for Him, is to live forever—while surrender means victory everlasting. He needed no pagan Cicero to teach him from his earliest youth and through all the brave battles of his life that the greatest of all victories in human life is self-conquest. Still we may prize the pagan's tribute when he said to Caesar who had conquered himself by his enemy's pardon: "You have subdued many nations of fierce barbarians abounding in all the resources of war. Yet, after all, you have conquered only where victory might be expected. The man, however, who will conquer his own soul, control his wrath, temper his victory and not only lift up his prostrate foe but amplify his former state, I will not compare with illustrious heroes but will liken him to God."

Aloysius, we must remember, my dear students, reached the pinnacle of Christian greatness by no single isolated act like that of Caesar, but through the total surrender of his beautiful life to

God, so that his whole career seems like an answer to the prayer:

“Live Jesus, live; so live in me
That all I do be done by Thee!
And grant that all I think and say
May be Thy thought and word today.”

In such a revelation of our saint's life and policy, the gates of his soul are flung open to our view. We behold within the rich garden of his innocence, holiness and sanctity. We are regaled with the refreshing fragrance of his charity and piety, his purity and fortitude; we breathe an atmosphere of heavenly clearness and thrill with the near and suggestive presence of the angel choristers of God. We may say of his life as our Holy Father Pius the Tenth, has recently said of another favored child of God: “Verily he has bloomed as a lily and has shed abroad the lily's pleasing perfume.”

From his childhood, St. Aloysius consciously offered himself to God and daily became more holy. In a vow of virginity he unites himself with Mary whom he tenderly loved as the Mother of God. He seemed born of heaven rather than earth, a human being without a body or an angel in human flesh. Truly was he a God-begotten son. This beautiful state was not secured without a struggle. The surrender to God, which made him so dear to God, was the prize of self-conquest. Think not, that he had no enemies. They ranged around him on every side—just as they encircle you. There is a half-defined belief in some minds that he was pious and nothing more. This is a mistake. He was no dainty carpet-knight who loved to tell in cozy corners of battles never fought, and prowess of his own fancy. No. St. Aloysius was of fighting stock, that struck fire like flint. He lived in fighting times. The scion of a militant father, with all his father's determination and more, he brought all the courage and battling pluck of his breed into the conflict with himself. This is the meaning of his fierce penances which for the moment appall us. This explains his rough treatment of his delicate body—his vigils and his fasts. An hereditary foe lay entrenched within his own heart. Him Aloysius would conquer. He did—and brought about his total surrender to God. Here is the first leading lesson for us all. You must summon up your courage, my dear students. You cannot run away from the fray like cowards. You must rush the enemy to win. You may not have the same courage as St. Aloysius, but you may have similar. You may not be able to reach the heights or scale the parapets of lofty virtue, but you must knock

your enemy, just before you, down. That enemy of course is self when he stands in the way of duty, when he would give up grace for sin, piety for ungodliness, chastity for lust, humility for pride, honesty for fraud, and brotherly love for selfishness and greed.

Such a struggle, we know to be impossible without continual inspiration from God. This St. Aloysius understood. Hence his intimacy and close union with God—in prayer. Here is our second lesson for today. St. Aloysius was once told that he might hurt his head by his continued recollection and prayer. He replied that it troubled his head more to keep God out of his mind than to let Him in. Our Lord was standing at his door knocking. Aloysius knew what His presence means to the soul, and so he bade Him enter.

To this union with God in his desire for self-surrender he owes the two crowning triumphs of his remarkable life. He desired as we know to become a religious. This plan, his devoted mother, who was his ministering angel, warmly approved, while his soldier father bitterly condemned. That was indeed a pathetic scene, when after long opposition, the father entered the room where Aloysius was praying and said with choking utterance and many a sob: "My son, you have conquered. I believe your choice to be God's will. To that I bow." Aloysius was grateful; while in his heart he felt that God was the real conqueror of his own and his father's natural love. He knew that he was victor only because he had united his own will to the Will of God in true surrender.

Again, when the plague like a hideous monster was cutting down vast multitudes at Rome in the dreadful harvest of death, Aloysius stepped out of his security, fearless of death, to attend the plague-stricken. He caught the fatal disease. He had longed to give his life like Xavier in distant lands for the pagan. His triumph of love, however, is won at home. From his death-bed about ten days before he dies, he writes in a touching farewell to his mother: "Do not weep for him as dead who will be living before God to aid you. We shall meet again, dear mother, never more to part." Through habitual union with God he beholds the prize of victory. As life is ebbing fast away, he sees in visions the splendors flashing around him of eternal triumph in the endless and boundless love and life of God. In the very grasp of death, through self-mastery and self-surrender, through union with God and perfect love he conquers death. With the assurance of a blessed immortality the fruit of his life's desire to live forever in God his angelic soul wings its flight

to God. We may fitly engrave as a lapidary on the urn which holds his sacred ashes the memorable words which sum up his whole career: Grace, self-control, self-surrender, penance, prayer, eternal triumph.

What a glorious example he is for the youth of the present day! Would to God that his heroic and holy life were better known and admired. Everywhere the cry of distress is raised about the deplorable condition of the young. People ask in alarm: "What has become of the old-fashioned reverence and obedience of youth? Where is the respect for their elders, for parents and teachers? Where will we find the modesty and nice sense of propriety of the olden day? Piety has given way to worldliness, decorum to frivolity and rude familiarity, good breeding to vulgar manners and restraint to reckless abandon. Where we look for candor we discover cunning and the smartness of deceit and lying. The hearty and wholesome buoyancy of healthy adolescence seems to have turned to hysterical frenzy in a wild joy ride to folly, indecency and moral ruin." To all anxious and troubled reformers of the present ways of youth, I would say: Study the ideal of conduct in the patron of youth, St. Aloysius. Learn from the Church of Jesus Christ, her method in the formation and growth of human character according to the divine model. Then the measure of your hope and joy will be full.

In conclusion let me exhort you, my dear students, to keep the life of St. Aloysius before your minds in all the ways of your young lives, that you may be true to your duty, as it is taught to you, by devoted teachers here at St. Marys. Do not forget the lessons of piety and obedience to God's holy will, revealed to you by your patron saint, but bravely put them into practice at the call of duty. Then you will with God's guidance grow unto an honorable, noble and holy manhood, a credit to your families, your college, your Church and God, a precious asset to the citizenship of our beloved country and realize on the day of eternity the joy awaiting you from the love of God, who says: "To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of God."

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Awards

COLLEGE DEPARTMENT

A gold medal for CLASS HONORS is awarded to the student in each class maintaining the highest average for recitations throughout the year, combined with the bi-monthly examinations. No class honors are awarded when the average is below 90 per cent. **FIRST HONORS** are made by those who attain 90 per cent or more; **SECOND HONORS** are made by those who attain between 85 per cent and 90 per cent.

SOPHOMORE CLASS.

The gold medal for the highest general average in all the studies of the class was merited by Leopold Joseph DeBacker, 94, St. Marys, Kansas.

Medal for **First Honors**—Joseph Wm. Byrnes, 92; Earl Arthur Harmon, 92; Leo Henry Bartemeier, 90.

Medal for **Second Honors**—Ralph Jno. Byrnes, 89; Theon Sol. Schoen, 88; Thomas Ant. Muleady, 87; John Kenneth Kelly, 87; Harry Leo Kelly, 86.

Class Standing.

Leopold J. DeBacker—**First** in Christian Doctrine, Latin Precepts, Greek, English Precepts, and Mathematics. **Honorable Mention** in Latin Practice, and Chemistry.

Joseph Wm. Byrnes—**First** in Latin Practice, and English Composition. **Honorable Mention** in Latin Precepts, Greek, English Precepts, and Mathematics.

Earl A. Harmon—**First** in Chemistry. **Honorable Mention** in Christian Doctrine, English Precepts, English Composition, and Mathematics.

Leo H. Bartemeier—**Honorable Mention** in Christian Doctrine, Latin Precepts, Greek, and English Composition.

Ralph J. Byrnes—**Honorable Mention** in Latin Practice, and English Composition.

Theon S. Schoen—**Honorable Mention** in Latin Practice and Greek.

Robert J. Keefe—**Honorable Mention** in Christian Doctrine, English Precepts and English Composition.

Harry L. Kelly—**Honorable Mention** in Mathematics.

Carl P. Weisbender—**Honorable Mention** in Chemistry.

FRESHMAN CLASS.

The gold medal for the highest general average in all the studies of the class was merited by **Bernard J. Thoman**, 90, Cincinnati, Ohio.

Medal for **First Honors**—Edward Barry, 90.

Medal for **Second Honors**—Carl Langhoff, 88; Vincent Mooney, 88; Anton Limbach, 88; Paul Sullivan, 86; John Thometz, 86; J. Gerard Smith, 86; Bert Campana, 85; T. Ernest Larkin, 85.

Class Standing.

Bernard J. Thoman—**First** in Latin, Greek, English Precepts, Composition. **Honorable Mention** in Christian Doctrine, History.

Edward Barry—**Honorable Mention** in Latin, Greek, English Precepts, Composition, Mathematics.

Vincent Mooney—**Honorable Mention** in Latin, Greek, English Precepts.

Carl Langhoff—**Honorable Mention** in Greek, Mathematics.

Bert Campana—**Honorable Mention** in History, Physics.

Thomas Maher—**First** in Mathematics.

Paul Sullivan—**First** in Christian Doctrine.

J. Gerard Smith—**Honorable Mention** in Christian Doctrine.

Arthur Reilly—**Honorable Mention** in English Composition.

John Thometz—**Honorable Mention** in Physics.

Thomas McCook—**Honorable Mention** in Physics.

AWARDS—HIGH SCHOOL DEPARTMENT

FOURTH YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **Roderic T. Noon**, 91, Peru, Illinois.

Medal for **First Honors**—Francis E. Padgham, 90.

Medal for **Second Honors**—Milton G. Wurzelbacher, 89; Raymond V. Kelly, 87; Walter J. Monaghan, 86; Frederic C. Armstrong, 85; Lawrence A. Dondanville, 85; Maurice E. Coates, 85.

Class Standing.

Roderic T. Noon—**First** in English Precepts. **Honorable Mention** in Christian Doctrine, Latin Precepts, Latin Practice, Greek, Mathematics and History.

Francis E. Padgham—**First** in Latin Precepts, Latin Practice,

Greek, English Composition. **Honorable Mention** in Christian Doctrine.

Milton G. Wurzelbacher—**First** in Mathematics. **Honorable Mention** in Latin Precepts.

Raymond V. Kelly—**Honorable Mention** in English Precepts, English Composition and History.

Walter J. Monaghan—**Honorable Mention** in History and Mathematics.

Frederic C. Armstrong—**Honorable Mention** in English Composition.

Lawrence A. Dondanville—**First** in Christian Doctrine. **Honorable Mention** in History and Mathematics.

Maurice E. Coates—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition and History.

FOURTH YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by Aloysius John Wrape, 95, Springfield, Missouri.

Medal for **First Honors**—James F. Butler, 94; Willis A. Monaghan, 92; Clinton W. Lane, 91; Aloysius J. Wilwerding, 91; John J. McCaffrey, 91; Francis J. Weber, 90.

Medal for **Second Honors**—R. Newman Clarke, 88; Aaron F. Rauth, 87; Arthur F. Steigerwald, 86.

Class Standing.

Aloysius J. Wrape—**First** in Christian Doctrine, Latin, Greek, English Precepts, Composition. **Honorable Mention** in History, Mathematics.

James F. Butler—**Honorable Mention** in Christian Doctrine, Latin, Greek, English Precepts, Composition, Mathematics.

Willis A. Monaghan—**Honorable Mention** in Christian Doctrine, Latin, Greek, English Precepts, History.

Clinton W. Lane—**Honorable Mention** in Greek, English Precepts, Composition.

Aloysius J. Wilwerding—**Honorable Mention** in Greek, History.

Francis J. Weber—**First** in History. **Honorable Mention** in Christian Doctrine.

Aaron F. Rauth—**First** in Mathematics.

R. Newman Clarke—**Honorable Mention** in Latin, Composition.

John J. McCaffrey—**Honorable Mention** in Mathematics.

THIRD YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **John J. Gallagher**, 97, Germantown, Pennsylvania.

Medal for **First Honors**—Michael B. Duggan, 93; A. Austin Gavin, 92.

Medal for **Second Honors**—John L. McSweeney, 86; Frederick E. Brenk, 86.

Class Standing.

John J. Gallagher—**First** in Christian Doctrine, Latin, Greek, English Precepts, History. **Honorable Mention** in Composition, Mathematics.

Michael B. Duggan—**First** in Composition. **Honorable Mention** in English Precepts, Mathematics, History.

T. Austin Gavin—**Honorable Mention** in Christian Doctrine, Latin, Greek, History.

Frederick E. Brenk—**Honorable Mention** in Latin, English Composition.

Joseph M. Skeffington—**Honorable Mention** in Christian Doctrine.

Andres Escalante—**Honorable Mention** in Mathematics.

Raymond A. Kanne—**First** in Mathematics.

Harry D. Devitt—**Honorable Mention** in Latin.

Thomas P. Navin—**Honorable Mention** in English Composition.

THIRD YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by **Raymond A. O'Connor**, 98, Kansas City, Missouri.

Medal for **First Honors**—Jean P. Freymann, 96; Austin E. Kilkenny, 96; Louis W. Forrey, 90.

Medal for **Second Honors**—Louis Ganey, 89; Leo Jacks, 88; Laurence Heiner, 88; Alvernon Luther, 87.

Class Standing.

Raymond A. O'Connor—**First** in Latin, Greek, English Precepts, History, Christian Doctrine. **Honorable Mention** in Mathematics, English Composition.

Jean P. Freymann—**First** in English Composition. **Honorable Mention** in Latin, Greek, English Precepts, History, Mathematics.

Austin E. Kilkenny—**Honorable Mention** in Latin, Greek, Eng-

lish Precepts, History, Mathematics, Christian Doctrine.

Louis W. Forrey—**Honorable Mention** in Latin, English Precepts, History, English Composition.

Leo V. Jacks—**Honorable Mention** in English Composition, Christian Doctrine.

Alvernon J. Luther—**Honorable Mention** in Greek.

Laurence G. Heiner—**Honorable Mention** in Christian Doctrine.

SECOND YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **Jira I. Gatz**, 96, Paris, Illinois.

Medal for **First Honors**—Francis A. Sipes, 95; William Weber, 92; George N. Kramer, 92; Paul A. Cassell, 91; Louis A. Cornet, 91; William Youngkamp, 90.

Medal for **Second Honors**—Lambert A. Vowels, 89; Joseph A. Canary, 89; Bertrand A. McElin, 87; Francis A. Foyle, 86; James H. Halpine, 85.

Class Standing.

Jira I. Gatz—**First** in Latin, Greek, English Precepts. **Honorable Mention** in Mathematics, History.

Francis A. Sipes—**First** in Mathematics, History. **Honorable Mention** in Christian Doctrine, Latin, Greek.

William Weber—**Honorable Mention** in English Precepts, English Composition.

George N. Kramer—**First** in English Composition.

Lambert A. Vowels—**First** in Christian Doctrine.

Louis A. Cornet—**Honorable Mention** in Mathematics, History.

SECOND YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by **W. Francis Little**, 97; Colorado Springs, Colorado.

Medal for **First Honors**—Paul S. McNamara, 95; J. Ferdinand Meyer, 95; Irvin J. Langhoff, 93; Charles O. McGaughey, 93; Francis P. Walsh, 92; Bernard J. Humma, 92; Francis Harrington, 90; Howard J. Meehan, 90.

Medal for **Second Honors**—Herbert W. Kanne, 89; Leo J. Yeats, 88; Alfred J. Perry, 88; John F. Whelihan, 87; George A. Bannantine, 87; Leo E. Gassman, 85.

Class Standing.

W. Francis Little—**First** in English Precepts, English Composi-

tion, Greek. **Honorable Mention** in Christian Doctrine, Latin, Mathematics, History.

Paul S. McNamara—**First** in Christian Doctrine. **Honorable Mention** in Latin, Greek, English Precepts, English Composition, History.

J. Ferdinand Meyer—**First** in Latin, History, Christian Doctrine, Greek. **Honorable Mention** in English Precepts, English Composition.

Irvin J. Langhoff—**Honorable Mention** in Christian Doctrine, English Precepts, Mathematics, History.

Charles O. McGaughey—**First** in Mathematics. **Honorable Mention** in Latin.

Francis P. Walsh—**Honorable Mention** in Christian Doctrine, Latin, English Precepts, English Composition, History.

Bernard J. Humma—**Honorable Mention** in English Precepts, English Composition, History.

Francis Harrington—**Honorable Mention** in Latin, Greek, English Precepts, English Composition, History.

Leo J. Yeats—**Honorable Mention** in Christian Doctrine, Mathematics.

Alfred J. Perry—**Honorable Mention** in Mathematics.

Leo E. Gassman—**Honorable Mention** in Christian Doctrine.

FIRST YEAR HIGH—Division A.

The gold medal for the highest general average in all the studies of the class was merited by **Bernard M. Kirke**, 95; Washington, D. C.

Medal for **First Honors**—Atwell G. Hercules, 90.

Medal for **Second Honors**—John L. McGennis, 87; Samuel H. Mudd, 87.

Class Standing.

Bernard M. Kirke—**First** in Christian Doctrine, Latin Precepts, Latin Composition, English Precepts, English Composition, History.

Atwell G. Hercules—**Honorable Mention** in Christian Doctrine, Latin Precepts, Latin Composition, Mathematics.

Samuel H. Mudd—**Honorable Mention** in Christian Doctrine, Mathematics, History.

Ligouri A. Mulhall—**Honorable Mention** in Mathematics.

William J. Collins—**Honorable Mention** in Mathematics.

Vincent P. Chiodo—**Honorable Mention** in Christian Doctrine.

Edmund J. Kiep—**First** in Mathematics.

Henry H. Springe—**Honorable Mention** in Christian Doctrine.

Robert O. Morrison—**Honorable Mention** in Christian Doctrine.

FIRST YEAR HIGH—Division B.

The gold medal for the highest general average in all the studies of the class was merited by **Thomas A. O'Connor**, 96; Kansas City, Mo.

Medal for **First Honors**—John T. Collins, 94; James B. Murray, 93; Paul K. Sticelber, 93; Philip L. Martin, 92; Vincent J. O'Flaherty, 92; Robert L. Byrnes, 90.

Medal for **Second Honors**—Paul J. Daily, 89; Francis A. Mulhall, 89; Alois J. Weber, 89; William F. McCaffrey, 88; Joseph P. McGinley, 87; Paul M. Lichty, 85.

Class Standing.

Thomas A. O'Connor—**First** in Latin Precepts, Latin Practice, English Precepts. **Honorable Mention** in Christian Doctrine, History, Mathematics.

John T. Collins—**First** in English Composition, Mathematics. **Honorable Mention** in Latin Precepts, Latin Practice, English Precepts, History.

Philip L. Martin—**First** in History.

Vincent J. O'Flaherty—**First** in Christian Doctrine.

James B. Murray—**Honorable Mention** in Latin Precepts, Latin Practice, English Composition, Mathematics.

Paul K. Sticelber—**Honorable Mention** in Christian Doctrine, English Precepts.

Philip H. Philbin—**Honorable Mention** in English Composition.

FIRST YEAR HIGH—Division C.

The gold medal for the highest general average in all the studies of the class was merited by **Emil J. Beno**, 94; Cairo, Illinois.

Medal for **First Honors**—Cyrus F. Freidheim, 93; Geret B. Gosnow, 92; Alexis L. Lasnier, 92; Clarence F. Reardon, 91; Thomas J. Boland, 90; C. Raymond Erhart, 90.

Medal for **Second Honors**—Richard F. Williams, 88; Frederick E. Dearborn, 85; Stephen A. McGavock, 85.

Class Standing.

Ligouri J. Lague—**First** in Christian Doctrine, Latin Precepts, Latin Composition, History. **Honorable Mention** in English Precepts, Mathematics.

Emil J. Beno—**Honorable Mention** in Latin Precepts, Latin Composition, English Composition, History, Mathematics.

Cyrus F. Freidheim—**Honorable Mention** in Latin Precepts, Eng-

lish Precepts, English Composition, History, Mathematics.

Geret B. Gossow—**Honorable Mention** in Christian Doctrine, Latin Precepts.

Alexis L. Lasnier—**Honorable Mention** in Christian Doctrine, History, Mathematics.

Clarence F. Reardon—**Honorable Mention** in Christian Doctrine, Latin Precepts, Latin Composition.

C. Raymond Erhart—**Honorable Mention** in Latin Composition, English Precepts, English Composition.

Richard F. Williams—**First** in English Composition. **Honorable Mention** in History.

Frederick E. Dearborn—**First** in English Precepts. **Honorable Mention** in English Composition, History.

Emeret J. Lattner—**First** in Mathematics.

J. Conway Sidman—**Honorable Mention** in Christian Doctrine, Latin Precepts.

SPECIAL CLASS.

The gold medal for the highest general average in all the studies of the class was merited by **Edward F. Carrigan**, 93; Hancock, Michigan.

Medal for **First Honors**—William R. Sheridan, 92.

Medal for **Second Honors**—Edwin J. McGlinchy, 89.

Class Standing.

Edward F. Carrigan—**First** in English Precepts. **Honorable Mention** in Latin, Greek, Christian Doctrine.

William R. Sheridan—**First** in Christian Doctrine, Latin, Greek.

Edwin F. McGlinchy—**First** in English Composition. **Honorable Mention** in Christian Doctrine.

John N. McGrath—**Honorable Mention** in English Composition.

Elmer J. Stephen—**Honorable Mention** in Latin.

PREPARATORY—ACADEMIC.

The gold medal for the highest general average in all the studies of the class was merited by **Clement F. Leiweke**, 96; St. Louis, Missouri.

Medal for **First Honors**—Donald G. Bussey, 96; Harold J. Joyce, 96; Leroy S. Callahan, 95; Francis P. McLaughlin, 95; Julian J. O'Connor, 93; Lawrence J. McGlinchy, 90; Leo L. Schumaker, 90.

Medal for **Second Honors**—Emmett V. Walsh, 89; Richard N. Long, 88; Chester Wheeler, 88; Edwin W. Lamb, 87; Thaddeus J. Walsh, 85.

Class Standing.

Donald G. Bussey—**First** in Catechism, English Precepts, English Composition, History. **Honorable Mention** in Geography and Commercial Arithmetic.

Leroy S. Callahan—**First** in Catechism, History, Geography and Spelling. **Honorable Mention** in English Precepts, English Composition and Commercial Arithmetic.

Harold J. Joyce—**First** in English Composition. **Honorable Mention** in Catechism, English Precepts, English Composition, History, Geography, Spelling and Commercial Arithmetic.

Clement F. Leiweke—**First** in Catechism, English Precepts, History, Geography and Commercial Arithmetic. **Honorable Mention** in English Composition, Spelling.

Francis McLaughlin—**First** in Geography and Commercial Arithmetic. **Honorable Mention** in English Precepts, English Composition, History and Spelling.

Julian J. O'Connor—**First** in History and Commercial Arithmetic. **Honorable Mention** in English Precepts and Spelling.

Richard N. Long—**Honorable Mention** in English Composition, History and Spelling.

Lawrence J. McGlinchy—**Honorable Mention** in English Composition, History and Spelling.

John K. Cunningham—**Honorable Mention** in English Composition and History.

Chester Wheeler—**Honorable Mention** in History and Spelling.

Edwin W. Lamb—**First** in History. **Honorable Mention** in English Precepts and Commercial Arithmetic.

Leo L. Schumaker—**First** in Catechism, History and Commercial Arithmetic. **Honorable Mention** in Spelling.

Emmett V. Walsh—**First** in History and Geography. **Honorable Mention** in Spelling.

AWARDS—ENGLISH COMMERCIAL DEPARTMENT**FOURTH YEAR ENGLISH.**

The gold medal for the highest general average in all the studies of the class was merited by **J. York Trigg**, 95; **Valliant**, Oklahoma.

Medal for **First Honors**—**Ernest Braun**, 95; **Don. Blankenship**, 94; **Louis A. Reilly**, 91; **James W. McDonald**, 91.

Medal for **Second Honors**—**Adelbert C. McNeil**, 87; **George M. Miller**, 87; **Maurice J. Geary**, 86; **William D. Connors**, 85; **Ernest E. Trompeter**, 85.

Class Standing.

J. York Trigg—**First** in Mathematics, Physics, Phonography. **Honorable Mention** in Philosophy, English Precepts, English Composition, Chemistry.

Ernest Braun—**First** in Philosophy, English Precepts. **Honorable Mention** in Christian Doctrine, English Composition, Physics, Chemistry, Phonography.

Don Blankenship—**First** in Chemistry. **Honorable Mention** in English Precepts, Mathematics, Phonography.

Louis A. Reilly—**Honorable Mention** in Philosophy, English Composition.

James W. McDonald—**Honorable Mention** in Christian Doctrine, Mathematics, Philosophy.

William D. Connors—**Honorable Mention** in English Precepts.

Adelbert C. McNeil—**Honorable Mention** in Mathematics.

Maurice J. Geary—**Honorable Mention** in Phonography.

George M. Miller—**Honorable Mention** in Christian Doctrine.

Stephen Murrin—**Honorable Mention** in Physics.

THIRD YEAR ENGLISH.

The gold medal for the highest general average in all the studies of the class was merited by **Edgar J. Fallert**, 91; **St. Genevieve**, Missouri.

Medal for **First Honors**—**Owen E. Strecker**, 90.

Medal for **Second Honors**—**Leo H. McCormick**, 89; **Francis J. Fritch**, 88; **Michael McGannon**, 88; **Nicholas P. Craemer**, 87; **Harold P. Gatz**, 86; **Fernando Jose Yzaguirre**, 86; **Lewie T. Deiter**, 86.

Class Standing.

Edgar J. Fallert—**First** in Mathematics and Phonography. **Honorable Mention** in Commercial Law, Banking and Civil Government.

Owen E. Strecker—**First** in Typewriting. **Honorable Mention** in History, Civil Government.

Leo H. McCormick—**First** in English Rhetoric and Civil Government. **Honorable Mention** in English Literature, Phonography and Commercial Law.

Francis J. Fritch—**First** in History and English Literature. **Honorable Mention** in Commercial Law, Phonography and Civil Government.

Michael L. McGannon—**Honorable Mention** in Phonography, Mathematics and Banking.

Fernando Jose Yzaguirre—**First** in Banking. **Honorable Mention** in Mathematics.

Lewie T. Deiter—**First** in Commercial Law. **Honorable Mention** in Mathematics, Civil Government and Phonography.

Thomas H. Dixon—**First** in Christian Doctrine. **Honorable Mention** in English Literature.

Nicholas P. Craemer—**Honorable Mention** in English Literature and Mathematics.

Harold P. Gatz—**Honorable Mention** in Phonography, Mathematics and Banking.

SECOND YEAR ENGLISH.

The gold medal for the highest general average in all the studies of the class was merited by **Raymond Francis Mellon**, 94; Springfield, Missouri.

Medal for **First Honors**—Jordan W. Schaaf, 91; Edward S. Clayton, 90; Clement B. McCloskey, 90.

Medal for **Second Honors**—Wilson J. Byrne, 89; Richard F. Lynch, 89; Herman P. Daly, 88; James J. McGovern, 88; James E. O'Connor, 88; Joseph F. Ryan, 88; Leo P. Lenihan, 87; James H. Quinlan, 86.

Class Standing.

Raymond F. Mellon—**First** in Christian Doctrine, English Precepts, English Composition and Literature, History, Geography. **Honorable Mention** in Mathematics.

Clement B. McCloskey—**First** in Mathematics. **Honorable Mention** in History, Geography.

Wilson J. Byrne—**Honorable Mention** in Christian Doctrine, Mathematics, Geography.

Edward S. Clayton—**Honorable Mention** in English Precepts, History, Mathematics.

Herman P. Daly—**Honorable Mention** in Christian Doctrine, English Composition and Literature.

Leo P. Lenihan—**Honorable Mention** in Christian Doctrine, Geography.

James E. O'Connor—**Honorable Mention** in Mathematics.

Clarence J. Woodard—**Honorable Mention** in Christian Doctrine.

FIRST YEAR ENGLISH.

The gold medal for the highest general average in all the studies of the class was merited by **George C. Holtschneider**, 94.5; Jefferson City, Missouri.

Medal for **First Honors**—Clarence L. Emert, 91.

Medal for **Second Honors**—Ignatius C. Barousse, 88; James F. Barrett, 88; Harry J. Leonhardt, 88; Philip A. Reitz, 86.

Class Standing.

George C. Holtzschneider—**First** in Christian Doctrine, English Composition, History, Algebra and Geography. **Honorable Mention** in English Precepts.

Clarence L. Emert—**First** in English Precepts. **Honorable Mention** in English Composition, History, Algebra and Geography.

Harry J. Leonhardt—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition, History and Geography.

James F. Barrett—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition, History, Algebra and Geography.

Ignatius C. Barousse—**Honorable Mention** in English Composition, History and Algebra.

Philip A. Reitz—**Honorable Mention** in Christian Doctrine, English Precepts, English Composition and Algebra.

Carl N. Reitz—**Honorable Mention** in Christian Doctrine and Algebra.

Francis P. O'Hara—**Honorable Mention** in Christian Doctrine and Geography.

J. Walter Clark—**Honorable Mention** in Geography.

Richard C. Clarkson—**Honorable Mention** in Christian Doctrine.

Laurence B. Cotter—**Honorable Mention** in Christian Doctrine.

Jose Garcia Narro—**Honorable Mention** in English Composition.

Leo Henry—**Honorable Mention** in Geography.



